The Golden Hind Press

HEPHAISTIO OF THEBES

Apotelesmatics Book II

Translated & Annotated by Robert H. Schmidt

Project Hindsight
Greek Track
Volume XV

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Translator's Preface

The second book of the *Apotelesmatics* presents Hephaistio's treatment of astrological "topics," or special subject areas in the native's life. It is organized along the lines of Bk III & IV of Ptolemy's *Tetrabiblos* and in fact quotes extensively from that work. In addition, it quotes (often in verse) or summarizes the opinions of Dorotheus and other authors on these various topics; much of this material is found in no other Hellenistic source.

Let me give you a somewhat impressionistic account of the highlights of this book. Chapters 2 & 3 contain an extensive summary of Hellenistic procedures for chart rectification and the study of the conception chart. This is the first time we have seen several of these methods in the Hellenistic writings. A number of them do not seem to have been transmitted to the Medieval Arabian astrologers, and were thus effectively lost until now. The elaborate Egyptian proce-dures for determining the hour and day of conception and relating the conception chart to the natal chart (discussed in chapter 1) are unparalleled in their scope and complexity. Unfortunately, the rationale behind these highly systematic methods is unclear. It will take a good deal of work on the part of a large number of astrologers to untangle the reasoning in this chapter, let alone to put these methods to the test.

Chapter 11 contains Hephaistio's commentary on Ptolemy's notoriously difficult treatment of length of life. Hephaistio draws on two earlier commentators: Pancharios, who evidently wrote the first commentary on the *Tetrabiblos*, and Porphyry, both of whose commentaries are lost. In this chapter we see astrological doctrine being created (in my opinion) before our very eyes. At the beginning of this chapter is an exposition of the system of house division that Ptolemy uses for this topic (and which may perhaps be intended *only* for this purpose). Ptolemy presents what appears to be a straightforward equal house system beginning five degrees above the Ascendant, although there are a number of maddening obscurities in the Greek text. Pancharios evidently believed that Ptolemy had a different system of house division in mind, which he was merely hinting at in this passage, and he proceeds to uncover a system that we might call the modified "Alchabitius" system. We begin to wonder how much later astrological doctrine is likewise due to such creative interpretations.

In chapter 18 on rank and honor, Hephaistio's includes as

examples three charts from a collection assembled by the astrologer Antigonus of Nicaea. The first of these, evidently the chart of the emperor Hadrian, is the most elaborate and detailed example of a chart reading in the Hellenistic manner that survives, and it covers numerous topics in the native's life. I think the reader will be surprised (and intrigued) by the factors that the ancient astrologer considered to be relevant and important, and no less so by his delineations of them.

Chapters 19 through 26 offer Hephaistio's account of the time-lord method later called decennials. His discussion is accompanied by fairly elaborate delineations of planet pairs. It will be interesting to compare these delineations with those accompanying Valens' profection method in Bk IV of the *Anthology*, to determine whether time-lord delineations are in any way unique to the time-lord systems.

There is also a great deal of miscellaneous astrological lore preserved in this book and nowhere else. For example, there is a passing remark that concerns when to expect the effects from a cazimi conjunction, but I am not going to tell you where it is!

As far as historical scholarship is concerned, Bk II is particularly valuable for two reasons. First of all, from Hephaistio's comments we can often infer whether Ptolemy's treatment of a given topic was perfectly faithful to the earlier tradition, traditional but adjusted to accommodate Ptolemy's own astrological perspective, or original with Ptolemy himself. For example, Hephaistio explicitly asserts that Ptolemy's treatment of the topic of children (chapter 22) was derived directly from Petosiris, while it is clear that his treatment of profession (chapter 19) is based on the tradition but modified. On the other hand, Hephaistio makes the explicit assertion that the treatment of quality of soul (chapter 15) was unique to Ptolemy.

Secondly, we have a chance to compare the Arabic version of Dorotheus as translated by Pingree (the Arabic version being itself a translation of an earlier Persian translation of the Greek) with the frequent quotations and summaries of Dorotheus by Hephaistio, who is much closer to the source. Through this comparison a fair amount can be inferred regarding the accuracy and completeness of the Arabic version. There are, in fact, several Dorothean passages in Hephaistio that cannot be correlated to any sections of the Arabic version. These refer to entire topics evidently treated by Dorotheus but not represented in the Arabic text. A case in point is found in chapter 19, dealing with the topic of profession, where

Hephaistio summarizes Dorotheus' detailed instructions for determining the planet having rulership over the type of work the native will do. But there are several other examples, which I have noted in my annotations.

Again, there is evidence of interpolation in the Arabic text. One very important instance occurs in chapter 26 where Hephaistio is discussing Dorotheus' procedure of establishing time-lords by direction. There the four traditional dignities domicile, exaltation, trigon, and bound are mentioned; in the corresponding passage in the Arabic version, the decanate is added to this list. I had long thought that it may have been on Dorotheus' authority that the Arabian astrologers added the decanate as a fifth dignity, since it is clearly absent in Ptolemy, but now it seems more likely that it was totally a Medieval innovation. Other such differences from the Arabic text are pointed out in the annotations.

On the other hand, Hephaistio's summaries are often so brief that they give no hint of the detail to be found in the Arabic version. We will have a better opportunity to compare the accuracy of the Arabic version when we come to Bk III of Hephaistio's *Apotelesmatics*, which is concerned with *katarchic* astrology (the collective Greek terms for horary, electional, and event-oriented astrology). This book contains numerous and lengthy verse quotations from Dorotheus' didactic poem.

About the Translation

Due to the length of Bk II, I have omitted a number of the direct quotations from the *Tetrabiblos* when Hephaistio's text is largely the same as Ptolemy's, indicating in square brackets the extent to which Hephaistio paraphrases or abridges Ptolemy, as well as any significant differences as to astrological content. The omitted passages can be found in my translations of Bk III & IV of the *Tetrabiblos* and are cross-referenced accordingly. I have retained any Ptolemaic quotations that are integral to Hephaistio's own presentation (such as the outline of topics in chapter 3), or integrated into his own commentaries (as in chapters 10 and 11). In a few cases I have retained the Ptolemaic quotations simply as examples of quotation style. All the remaining text of Bk II is translated and presented here.

With regard to my own annotations in the two long and difficult chapters 10 & 11, where Hephaistio presents a paragraph by

paragraph (or in some cases line by line) commentary on the Ptolemaic text, I have not repeated the extensive annotations I made on Ptolemy's exposition in my earlier translations of those chapters, thinking that it would be more interesting and more instructive here to bring into relief those passages that Hephaistio considered to be in need of commentary.

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July 1998

Book II of Hephaistio's Apotelesmatics

Prooemium

With the primary and universal matters having been set out by us,[1] O Athanasius, most excellent of friends, next it would fitting to subjoin the genethliological part [of astrology] for those who cultivate it, in accordance with each type, and especially with a view to proof and conciseness, as much as is possible; for, the manifold character of the theory here necessitates to a certain extent using several [approaches]. And in a truth-loving fashion we set out word for word the things thus discovered by the ancients or rendered into verse as well, while for our part we will also try to improve what has come down to us with continuous testing and scrutiny of a large number of nativities. And besides, some industrious lover of learning, starting from the ancient compositions and from these writings, may augment the art and may discover a great many truths in relation to the foreknowledge of events for humankind. And next we will begin in an orderly manner, as follows.

1. Concerning Conception and Birth

Now, they say that human conception comes about in the square on the left of the Sun at birth in the case of births in the tenth month (for when the Sun was there, the conception occurred), but in the case of births in the seventh month, in the diameter. And they say that of these very tenth-month births, those of the longest birth are brought to term after 288 days and 8 hours, those of the intermediate birth after 273 days and 8 hours, and those of the least birth after 258 days and 8 hours; while of the seventh-month births, those of the greatest birth are after 206 days and 8 hours, those of the least birth after 176 days and 8 hours, and those of the intermediate birth after 191 days and 8 hours.

The ancient Egyptians around Petosiris are strong in their assertion that where the Moon chances to be at the birth, that [*zōidion*] will mark the hour for the conception; and where the Moon chances to be for the conception, this [*zōidion*] or the one

[1] In Bk I of the *Apotelesmatics*.

diametrical to this will mark the hour at the birth.

Some take it in the following manner, which does not seem very satisfactory to us. Multiply, they say, the pre-ascending degrees of the *zōidion* marking the hour at birth by the multitude of hours and project the resultant degrees from the *Hōroskopos* at thirty [per *zōidion*], and wherever the number should fall out, that [*zōidion*] will mark the hour of the sowing of the seed.[2]

In the case of the Moon, others have different things to say. Antiochus the Athenian says that the following method lays claim to some truth. Consider, he says, with what [degree] of the Moon someone was born, and add 180[3] to this number, and keep subtracting from the natal month at 29 [days per month]. And for the day at which the number should leave off, examine where the Moon was then; for let the *zōidion* over which it is passing be regarded as also the very one for the conception,[4] since it has the transit of the Moon.[5] And this method itself is not satisfactory in all cases, but we have set it out for the sake of practice and for the purpose of finding the same agreement from many [methods]. Nevertheless, Antigonus does not seem to have thoroughly examined the accuracy of these methods, for which reason he rejects [them] altogether.

Of the methods set forth by way of preface, that of the ancient Egyptians is more satisfactory than the others; wherefore, consider this topic skillfully after the fashion of the Egyptians, thusly. For since (as [they] said) the point[6] marking the hour at the birth was found in continuous trials to possess the Moon at the conception, as also those observing the time of conception find the same degree of the Moon at that time to be marking the hour at the nativity, for this reason it is necessary to examine the *Hōroskopos* first, either from the canons, or else methodically by means of the prenatal syzygy of the childbirth, thusly.

In the case of a [prenatal] conjunction, count from the Sun up to the degree of the Moon, and taking a twelfth of the resultant degrees, subtract backwards from the solar degree; and that degree which it comes down to will be nearly the degree of the prenatal conjunction. And if the prenatal syzygy were a whole moon, count in a similar fashion from the degree diametrical to the Sun up to the Moon, and again taking a twelfth, subtract[7] from the degrees of the Sun; and that degree at which it leaves off will be close to the degree of the prenatal whole moon.[8]

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[2] This procedure seems clear except for one point. We first determine the number of whole degrees of the Ascendant sign preceding the Ascendant degree in the order of signs; thus, if the Ascendant is 10 degrees, 20 minutes of Aries (or in the fourth degree according to the Greek manner of counting), there are 10 whole degrees of Aries preceding the Ascendant. We then multiply this number of degrees by the number of hours that have elapsed on the day of birth as of the birth time itself, but here is where the problem arises. How do we reckon the hours? My guess is that we should use the Greek system of seasonal hours (the system the Hellenistic astrologers used for planetary hours), where for a given date of the year the interval of daylight is divided into 12 equal "hours," and likewise with the interval of nighttime. (In this system a diurnal "hour" is unequal in length to a nocturnal "hour" except at the equinoxes.) Thus if someone were born in the 9th diurnal hour, we would multiply the 10 degrees by 9, giving us 90 degrees. Then, we project this number from the Ascendant degree; in our example, the procedure would take us into Cancer, and we would declare Cancer to be the Ascendant of the conception.

The same procedure is described in almost the same words by Porphyry in chapter 38 of his *Introduction* (*CCAG* 5, 4).

[3] Several of the Hephaistio manuscripts do not have *rp* here, but *pr*, which is not the proper way of writing a number and may indicate a written abbreviation of some sort instead of a numeral.

[4] That is, the Ascendant sign of the conception.

[5] Apparently the same procedure (again attributed to Antiochus) is described in Porphyry's *Introduction* (*CCAG* 5, 4), although it raises some problems.

"Consider, he says, with what degree of the Moon someone was born, and add 5 to this number, and keep subtracting from the natal month at 29 [days per month], and for the [day] where the number leaves off, that was the [day] of the conception; then, after consulting the canon, see in what *zōidion* the Moon was then."

This text has '5' where Hephaistio has 180 (although see note 1 above); another Porphyry manuscript even has '10'. Furthermore, this procedure purports to be calculating the very day of conception, although it is not clear how this could possibly be the case given the algorithm as it stands.

[6] *sēmeion*.

[7] *kouphizō*. Literally, 'to lighten'.

[8] This rough but handy rule of thumb is based on the fact that the Moon travels about 13 degrees per day, while the Sun travels about 1

With the degree of the prenatal syzygy known, the day on which it occurred will be clear from the multitude of degrees between the syzygy and the natal Sun when they are subtracted backwards from the natal day, with each degree reckoned at one day. And with these things known in this manner, the *Hōroskopos* will be approximately clear. For reckon the degrees between the prenatal syzygy and the natal Sun in order from the *zōidion* in which the Sun is, one degree for each *zōidion*, and that [place] at which it leaves off will be the *Hōroskopos*.[9] It will be made precise in a methodical manner by means of the lunar degree of the birthday.

And one must know that whenever the Moon should be found upon the *Hōroskopos* at childbirth, they say that the new-born babe is of an intermediate birth, that is, of 273 days, 8 hours; but if the Moon should be found in the *zōidia* following the *Hōroskopos*, the babe will be beyond the intermediate birth; and if the Moon should be found in the *zōidia* preceding the *Hōroskopos*, then it will be of fewer days than the intermediate birth. If then the Moon should be found in the next *zōidia* from the *Hōroskopos*, count from the degree of the *Hōroskopos* to the Moon and divide the resultant degrees [by] the mean daily course of the Moon, which is 13 degrees, 10 minutes; and divide the hours left over in addition to the days [by] the Moon's hourly course, which is 33 minutes. Add the resultant days and hours to the 273 days, 8 hours of the intermediate birth, and subtract the resultant quantity backwards from the birthday, and you will find the day of conception. But if the Moon should be found in the *zōidia* pre-ascending the hour[10] at childbirth, do it the opposite way. Count from the Moon to the degree of the *Hōroskopos* and likewise divide the resultant degrees [by] the mean daily and hourly course of the Moon. And subtract the resultant days and hours from the 273 days, 8 hours of the intermediate birth, and subtract the remainder from the birthday; and you will roughly find the day and hour of conception.

For the purpose of finding this out more precisely, count the Moon and the Sun in accordance with the day and hour declared[11] for the conception. And if you should find the natal Moon in the *zōidia* following the Sun of the conception, say that the conception occurred during the day; but if you should find the natal Moon in the *zōidia* pre-ascending the Sun of the conception, consider the conception to have occurred at night. Accordingly, if the conception was found to be during the day, count from the Sun of the conception up to the natal Moon (the degrees in between); and having learned in what kind of degrees they ascend according to the appropriate zone,[12] divide by the hourly times[13] placed next[14] to the solar degree of that day or that in which the conception fell, and as many hours or portions of an hour you should find, say this to be the exact hour of conception. And count the Moon exactly for that hour, and the degree upon which it is, is the exact degree of the nativity. And it is clear that the degree marking the hour in the *Hōroskopos* of the conception will be the same as the degree of the natal Moon, as we have said before. If then the degree of the Moon of the conception from the aforesaid [procedures] should be found to be in accord with the degree of the *Hōroskopos*, we say that the *Hōroskopos* of the nativity is given exactly. But if the degrees should be different, and the Moon of the conception should

degree per day. For example, one day after the prenatal conjunction the Sun has advanced 1 degree and the Moon 13, and 12 degrees is the difference. One-twelfth of these is 1 degree, which if we subtract it from the position of the Sun, we get right back to the place of conjunction. Two days after the conjunction, the Sun has advanced about 2 degrees and the Moon 26, the difference being 24; one-twelfth of these is 2 degrees, which is again how much the Sun has advance since conjunction. And so on.

[9] There may be something wrong with the text here, for as it stands everyone born on the same day would have the same ascendent in their natal charts. However, the very same algorithm is repeated in the next chapter (just before the Anubio quotation).

[10] *hōra*.

[11] *anaphainō*.

[12] That is, take the difference of the ascensional times (in degrees) of the Sun of conception and the natal Moon.

[13] Hourly times refer to the Greek system of seasonal hours, which are obtained by dividing the period of day or night by twelve. The length of a given seasonal hour is dependent on the geographical latitude and day of the year. These hourly times are measured by degrees on the equator. A place on the equator, where night and day are equal, always has a seasonal hour of 15 degrees (360 divided by 24). The seasonal hours of a place on any other latitude will be more or less than 15 degrees (except at the equinox). In Ptolemy's *Almagest* the seasonal hours are tabulated for various latitudes depending on the position of the Sun in the zodiac (that is, depending on the day of the year).

[14] In the table of ascensions.

be found to have fewer degrees than the *Hōroskopos* found for the given hour, it is clear that you subtract the difference from the *Hōroskopos*, while if it should be found to have more degrees, you add, since it is always requisite to consider that the degree marking the hour is the same as the Moon of conception. And if the conception should be found in the night, make it from the natal Moon up to the Sun of conception and do the same things as said before.

Of what sort are births in the seventh month and those in the eighth month may be known as follows. For, after having examined the conception day for every nativity as for births in the ninth month in the manner we have shown above, and the conjunction preceding the same day of conception, and after taking the degrees in between with a third part of [these degrees], we project [them] from the conjunction preceding the conception. And if the number of degrees should fall beyond the day of the conjunction that occurs after the conception, we say that the infant is in the seventh month, if the number should be found to be less, in the ninth month.

Again, knowing the *zōidion* that marks the hour and the degree for the hour of the conjunction preceding of the conception, just as we learned for the ninth month [pregnancy], we frame a right angled triangle from this *zōidion* (clearly, the one marking the hour), having the first, subtending side [be] of 150 degrees from the Ascendant in the preceding direction, after which the upturned side[15] is of 120 degrees, and the remaining side consists of the remaining 90 degrees of the circle, for the filling up of the 360 degrees of the zodiac.[16] Again, after these [matters] we will likewise

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[15] *hupnios.*

[16] The right triangle being constructed here may appear at first to be a triangle inscribed in the zodiacal circle. Yet, this cannot possibly be the case because the triangle formed by marking off an arc of 150 degrees from the Ascendant degree backwards in zodiacal order, and likewise marking off an arc of 120 degrees from the Ascendant forward in zodiacal order, and connecting the extremities of these arcs to the Ascendant degree itself, is not a right triangle. (All right triangles inscribed in a circle have a diameter as the hypotenuse, which subtends an arc of 180 degrees.) However, it is true that the three arcs of 90, 120, and 150 degrees (which are proportional to 3, 4, 5 respectively) have themselves a relationship analogous to a right triangle, because if 5 is made the long side of a triangle, 4 the side intermediate in length, and 3 the short side, this triangle

investigate the degree marking the hour for the prenatal conjunction of the birthday, on what side of the three it falls; if it falls on the subtending side, we say that the birth is of nine months; if it falls on the [upturned] side, we say that it is of seven months; but if it falls on the upright side, we will suspect that what has been born is an irrational animal or something of an unusual nature or one who is short-lived.

They also consider the degrees of the two conjunctions of the birthday and the conception; and if they should find the one conjunction upon the subtending side of the said triangle, while the other is upon the upturned side, they say that the birth is of nine months; and if the one is upon the upturned side, while the other is upon the right side, one of seven months; but if one is upon the subtending side, while the other is upon the upright side, it signifies some irrational animal or something of an unusual nature or one short-lived.

For an illustration, let someone[17] have been born in the 97th year from the reign of Diocletian, in the 30th of Athyr[18] at the 6th hour in the third zone, at which hour we find the Sun in approximately the 4th degree of Sagittarius, the Moon in the 47th minute of Taurus, the *Hōroskopos* in the 25th degree of Aquarius. Since then the Moon is found in the *zōidia* following the *Hōroskopos*, it is requisite to count from the *Hōroskopos* up to the degree of the Moon, and we found 65 degrees, 47 minutes; applying these to the daily motion of the Moon (that is, 13 degrees) we have found 5 days, and likewise applying the left-over 47 minutes to the mean daily motion of the Moon, we found approximately 1⅓ hour. We therefore added the 5 days and 1⅓ hour to the 273⅓ days of the first birth and they became 278 days and 9⅓ hours, and with these subtracted by us backwards from the birth day and hour, the 30th of Athyr at the 6th hour, it first came to the 26th to the 27th of Mecheir, at the 8th nocturnal hour. With the fourth part of the

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will be a right triangle (since $3^2 + 4^2 = 5^2$). Such triplets of numbers were called "Pythagorean right triangles." Compare the last two books of the *Arithmetic* of Diophantus of Alexandria.

[17] If we compare this data with the data in the example in the next chapter, it is clear that this is Hephaistio's own chart.

[18] This is the third month in the Alexandrian calendar (starting 28 October, Julian date).

intercalated day and night, 6 hours,[19] there is found the second hour in the 26th to the 27th day of Mechir[20] in the 96th year [of Diocletian], at which hour we have found the Sun in the ...[21] degree of Pisces, the Moon in the ...[22] degree of Aquarius.

With the time of conception known either by method or by observation, one must make use of it for the close investigation of the properties of body and soul, from the figure of the stars at that time and from the transmission of the environing [atmosphere]. Also, one must pay attention to the birth itself as the greatest [inception] and capable of signifying the same things, and as lacking with respect to the inception of the conception only in this—that the circumstances prior to birth, which concern the infant when still imperfect in the womb, can be foreknown through that beginning, but with the birth can be foreknown the circumstances of the man already matured; whence, the conception might reasonably be called the genesis of the human seed, and the latter the genesis of a man. For, very many [characteristics] additionally accrue to him at that time, which were added when he was in the womb. Therefore, by examining the beginning at birth, we make conjectures more accurately from it of all the human events that happen, and here through the same study also of the properties that happen at the time of conception.[23]

2. Concerning the Degree Marking the Hour

The truth-loving Ptolemy set out a certain method for the degree marking the hour, which we also find to be satisfactory in nearly all cases. He says that, since an impasse often arises concerning what is the first and most authoritative part (that is, the part of the hour at the time of birth), because, on the whole only observation at the very time of birth by scientific observers with hour-marking

[19] This is the ¼ day left over from a 365 day year.

[20] This is the sixth month in the Alexandrian calendar (starting 26 January, Julian date).

[21] Lacuna in text.

[22] Lacuna in text.

[23] This last paragraph assembles a few scattered sentences and thoughts from Bk III, chapter 2 of the *Tetrabiblos*.

astrolabes is able to submit the minute of the hour; whereas nearly all other hour-marking [devices] to which most of the more careful [astrologers] pay attention are frequently capable of being utterly deceived about the truth, the solar [devices] by occasional distortions of the positions and gnomons, and the water clocks by the cessations and irregularities of the flow of water by different causes and through chance: for this reason, it would be necessary for it to be explained beforehand, with a natural and consistent account, how one might find the degree of the zodiac that ought to rise, with the degree marking the hour presupposed as near to a given hour, through the method of ascensions.

It is necessary, then, to take the prenatal syzygy nearest the birth, whether it should be a conjunction or a whole moon; and when we have examined precisely the degree (if it is a conjunction clearly the degree of both the lights, if a whole moon the degree of the light that is above the earth at the time of birth), it is necessary to see those stars that have a rulership relation to it, with the manner of rulership in general being contemplated in these five [ways]: by trigon and by domicile and by exaltation and by bound and by phase or configuration; that is, whenever the place in question has one or most or even all of these in relation to the star that is about to rule. If then we should find one of the stars that is situated in a familiar manner in relation to all or most of these, whatever degree this star exactly occupies in the *zōidion* it is transiting at the time of birth, we will say that just so many degrees mark the hour in the *zōidion* that is found by the method of ascensions for the given hour; for in this manner, from these degrees when they are made exact, the finer parts[24] of the degree marking the hour are also found to be equal in number to the position of the star. But if we should find two or more co-ruling stars, we will make use of the one whose quantity of degrees chances to be nearer to the degree roughly marking the hour (that is, we will make use of the exact quantity of degrees), and we will say that the *zōidion* marking the hour, marks the hour at a degree of this *zōidion* equal in number. Nevertheless, if the distance of the degrees of the rulership to the degree of the rough *Hōroskopos* should be greater than [its distance] to the like Midheaven, making use of this same number which is related to the culminating degree,

[24] That is, the minutes of the degree.

we will thereby also place separately the remaining pivots.[25]

These [treatments] concerning the degree marking the hour Ptolemy sets out in a skillful and natural manner. But let there also be set out, for the sake of elaboration, the treatments published by others on the finding of the *Hōroskopos* in a rough manner, if it is not possible to make the very degree precise in the manner of the divine Ptolemy. One must, then, make use of the method set out beforehand in the account of the conception, which finds the *Hōroskopos* in an approximate manner. For by projecting the degrees between the prenatal syzygy and the natal Sun from the Sun, giving one degree for each *zōidion*, the *zōidion* that it comes down to will be roughly the *Hōroskopos*.

And Anubio says the following in his elegiac verses:

> The other stars aside, you may learn the hour-divider
> Of the hour by examining the Moon and Great Helios.
> For birth by day contrive from Helios
> Finding the houses' master where stands the god,
> Thence with star [groups] counted in a row
> Up to the star set up over Selene,
> Project this number entire from the Sun;
> Where it should stop, there too the Hour-Divider.
> One must subtract the number of a prior Selene
> If you examine at a nocturnal hour of a theme.
> If Helios should have but few degrees of the stars,
> Inspect both squares and diameters of the places.

Examine, he says, the ruler of the domicile in which the Sun is, in the case of diurnal nativities, and count *zōidia* from it up to the ruler of the Moon, and project the quantity of *zōidia* from the domicile in which the Sun is, and at the *zōidion* where this quantity should fall out, there will be the *Hōroskopos*. And in the case of a nocturnal nativity, it is requisite to begin from the Moon with the same method, and to project likewise from her or from the Sun the quantity of intermediate *zōidia*.[26] And if the Sun, he says, chances to be in the beginning of the *zōidia*, it is requisite to examine the squares and diameters of the quantity being projected, should the *Hōroskopos* not be upon one of them. For us, the method itself is in agreement in nearly all cases.

We must also set out another best method, which is also in agreement. It is requisite to be given beforehand whether the birth was at night or in the day, and with this given, investigate the degree of the Sun, and always adding to it 2½ degrees when investigating from Thōth[27] to Mechir,[28] but again always subtract 2½ degrees from Phamenōth[29] to Mesori.[30] And having taken twelve times the resulting quantity of degrees of the Sun, project [them] from the degree of the Sun, and the *zōidion* on which it falls out will either mark the hour, or else its trigon will, as the procedure confines [the result] to two *zōidia* signifying the *Hōroskopos*; for, the other *zōidion* of the trigon will be found under the earth.

There will be an illustration of this. I[31] was born on the 30th of Athyr[32] during the day, with the Sun occupying approximately 4 degrees of Sagittarius; I added 2½ to the 4 degrees, and after multiplying the 6½ degrees twelve times, I project from the degree of the Sun, and it falls on the final part of Aquarius. Then either Aquarius or Gemini or Libra were marking the hour. However, it impossible for Libra to mark the hour since it is under the earth;[33] similarly also for Gemini since the triangular side falls on the final part of it and is likewise under the earth; for, the Sun chances to be

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[25] This text in this paragraph is substantially the same as that of Ptolemy's Bk III, chapter 3, with a few amplifications, and a few abridgments near the end.

[26] There is a certain vagueness in the verse instructions for a nocturnal nativity, perhaps accounting for Hephaistio's uncertainty as to whether the number should be projected from the Sun or the Moon herself.

[27] The first month of the Alexandrian calendar (starting 29 August, Julian date).

[28] The sixth month of the Alexandrian calendar (starting 26 January, Julian date),

[29] The seventh month of the Alexandrian calendar (starting 25 February, Julian date),

[30] The twelfth month of the Alexandrian calendar (starting 25 July, Julian date),

[31] This is Hephaistio's own birth data. Compare with the example in the previous chapter.

[32] This is the third month of the Alexandrian calendar (starting 28 October, Julian date).

[33] Since it has been posited that this is a diurnal nativity.

at the beginning of Sagittarius, and from it up to the beginning of Gemini is likewise the hemisphere above the earth by day. One must, then, have confidence that the *Hōroskopos* falls only in Aquarius. But if ever two *zōidia* of the trigon should be above the earth, which we suspect to be the *Hōroskopos*, we indeed make a conjecture as to which kind of *zōidion* is more like the form of the man, and we make our declaration in relation to this one.

Those born when Aries is marking the hour are bony, hairy, moderate rather than good-sized, and the final portions of this *zōidion* cause danger, and the natives have their face bent downwards, and they are cowardly and dancers and foul-mouthed. Those born when Taurus is marking the hour are snub-nosed and bull-eyed, somewhat dark, with a broad forehead and broad nose, with their hair turned up, and at times they are bald and have small ears, hypocrites, those who pretend to be good, sometimes having thick lips and large nostrils and thick eyebrows, and the last part of this *zōidion* gives birth to those who are lewd. Those born when Gemini is marking the hour are symmetrical in body, long of nose, at times they are wooly-haired and have large ears and are fleshy in the shoulders. Cancer makes the natives bony, round-faced, at times dark depending on the [geographical] zone, bald in the forehead, those who have many teeth, those who are at times disproportionate in their height (for the lower parts will be larger while the upper parts will be smaller), and the natives have their bellies protruding under their chest, and the chest itself is broad, and their eyes are suffused with cataracts, especially all the natives who have the *Hōroskopos* near the Manger,[34] which is cloud-like. Leo makes those who are grey, with red hair, strong, humped, broad in the upper parts, hairy, especially when they are born in the first degrees, and it makes the natives wooly-haired and thick-nosed, with a leonine face, gluttonous, with thin legs, but in the final degrees around the backbone, it makes them thin of hair, bald in the forehead, at times also lewd. Virgo makes the natives symmetrical in height and rather large, well-molded, with a large gut and upright and well-behaved. Libra makes those who have beautiful eyes, somewhat dark, at times both large and wooly-haired and just and modest. Scorpio makes those who are small-eyed, sallow, with small ears, at times the chin is bald or the eyes grey, and it makes those

[34] *Phatnē*.

who have a protruding pharynx and broad shoulders, who are long of leg and swift, jealous, rapacious, and the last part of the *zōidion* around the sting makes the natives lewd, and at times those who have some cataracts in the eyes on account of the cloud around the sting, and it makes them bald in the forehead. Sagittarius makes the natives long in the thigh, flexible in the legs, well-bearded, pot-bellied, with hands of good complexion, those who swim well, those who love to ride animals, those who are bald, and the final part of the *zōidion* makes them lewd, and at times also those who grow grey first in the beard. Capricorn makes the natives short, especially in the first degrees, and it makes those whose chest is slight, with fine legs, a pointed beard, at times with hairy legs, bony, those who are bent over, lascivious. Aquarius makes the natives ample-bodied, full-bearded, light, at times also pot-bellied, and those who have one leg longer than the other. Pisces makes the natives quite broad in the shoulders, with beautiful hair, a white forehead, and it makes those who have a large chest, at times also those who are bent over, with black eyes, those who speak slowly, who mind their own business.

The *zōidia* themselves signify these things and such things as these by themselves in the *Hōroskopos*, but when the planets chance to be present in them, each alters [these significations] in a certain manner related to their own properties. Kronos makes the natives dark and badly formed and dry; Ares, sallow, with grey eyes, straight hair, grim, with small ears; Zeus, pale, with ample flesh, large eyes, full beard, those who are good in their behavior; Aphrodite makes the natives, along with these things, graceful and attractive; Hermes, feeble, wan, symmetrical and curly-haired, good and noble; the Sun and the Moon are turned in the direction of those planets they chance to fall in with, but in a special manner the Sun makes the natives well-grown, well-spoken of, while the Moon makes them temperate and well-fleshed.

From the things that have been prefaced concerning the nature of the *zōidia* and the 7 planets, it is possible to find the *Hōroskopos* in a rough manner in the case of men who have already come to maturity, if we make use of the nature of the *zōidia* and stars and the [different] climes with continual testing and practice; and it is possible to make precise the degree marking the hour in accordance with the method of the divine Ptolemy, which we have found to be true in nearly all cases.

3. Concerning the Dividing Up and Ordering of Natal Theory[35]

Ptolemy speaks in a reasonable manner [on this subject]. If someone should wish to divide the universal of natal theory as regards its very order, he would find, of the natural and possible apprehensions: the apprehension of the events which are solely prior to birth, such as that of the account concerning parents; the apprehension of the events both before and after birth, such as that of the account concerning siblings; that of events at the birth itself, which may no longer be apprehended singly nor simply; and finally, the apprehensions of events after birth, this also being contemplated in terms of more parts.[36]

Of the inquiries made at the time of birth itself there is the account concerning males and females, and that concerning twins or multiple births, and that concerning monsters, and that concerning those who go unnourished. Of the inquiries made after the birth there is the account concerning length of life since it is not connected to that concerning those who go unnourished; then the account concerning the shape of the body and that concerning ailments or bodily injuries; next the account concerning quality of soul and that concerning mental ailments; then the account concerning fortune which pertains to acquisition and that concerning fortune which pertains to dignity, after which is the account concerning quality of action; then the account concerning the companionship which is marriage, and that concerning the begetting of children, and that concerning associations and partnerships and friendships; next the account concerning foreign journeys; and finally, the account concerning the quality of death, which in meaning is akin to the account concerning length of life, but in order gets reasonably placed at the end of all these.[37]

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[35] The text of this entire chapter is largely identical to that of Ptolemy Bk III, chapter 4, although there are a few interesting differences. However, I am not omitting it because it explains the order and organization of topics in Hephaistio's own second book. I will note the few differences in footnotes.

[36] This paragraph is virtually identical to Ptolemy's.

[37] This paragraph is a slightly paraphrased version of Ptolemy's own text. It is worth noting that Hephaistio has omitted the last part of this passage where Ptolemy rejects lots and certain numerical procedures as so much nonsense, perhaps because Hephaistio himself will be citing with

First it is necessary to examine that place of the zodiac which is familiar to the specific heading in question in the nativity, as for example, the Midheaven for the inquiry concerning what one does, or the solar [place] for the inquiry concerning the father. Then it is necessary to observe the planets having a relationship of rulership to the posited place according to the five ways we spoke of above. And if there should be one essential ruler, it is necessary to give him the rulership of that prognostication. But if there are two or three, to those having more counters.[38]

After these matters, for the quality of the effect it is necessary to examine the natures of the ruling stars themselves,[39] as well as the places having familiar ties to them.

For the magnitude of the effect, it is necessary to examine their power, whether they happen to be actively disposed in relation to the cosmos itself and in relation to the nativity, or the opposite. For they are most effective whenever they should be in their own or familiar places with respect to the cosmos; and again, whenever they chance to be oriental and additive in numbers. And they are most effective with respect to the nativity whenever they should be passing through the pivots or the post-ascensional twelfth-parts, and especially the primary pivots (I mean those ascending and those culminating). They are weakest with respect to the cosmos whenever they should be in another's or unfamiliar places, and occidental or retreating in their course. And they are weakest with respect to the nativity whenever they should be declining from the pivots.

For the general time of the effect, it is necessary to examine whether they are east or west relative to the Sun and the *Hōroskopos*, (the quadrants preceding each of them and their diameters being east, while the remaining quadrants are west). Also, whether they should happen to be upon the pivot points or post-ascensions. For when they are east or upon a pivot point they become more effective at the commencement, while when they are

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favor a number of other authors who do use such methods. In keeping with this, the reader should compare the beginning of Hephaistio's chapter on siblings with Ptolemy's own beginning to that topic.

[38] This is nearly verbatim Ptolemy's own text.

[39] Hephaistio omits "and the natures of the twelfth-parts in which they are."

west and upon the post-ascension, they are tardy.[40]

4. Concerning Parents

The guiding outline, he says, of the examination of specifics, then, to which it is fitting to adhere throughout, has this character....

[I omit the remainder of this chapter, because Hephaistio quotes it nearly verbatim with no changes in astrological content. He only alters Ptolemy's text near the end, leaving out Ptolemy's digression about his combinatory procedure and issues of rulership in the final paragraph. He also replaces Ptolemy's own conclusion about timing with the following:

However, we will find the time of the issuance for the effect from the contact, either bodily or in accordance with rays, of the stars causing [it], and from the risings of the *zōidia* upon which the parental places chance to be. We of course find these [treatments] to be satisfactory, which Ptolemy has indeed proposed through his natural and amazing investigations.

He has made this last paragraph read as if it were Ptolemy's, but it is not. I pick up with his discussion of Dorotheus.]

In verse Dorotheus advises examining the trigon lords of the lights, and in what sort of places the lights themselves chance to be, and in what bounds, and which of the stars are co-present or seeing [them], and with these one must make a disclosure for each of the parents—the Sun clearly signifying matters of the father, the Moon those of the mother. If then the Sun should be present in benefic places and with benefic stars, one must suppose that the circumstances of the father are fortunate and wealthy, and that the patrimony will be kept safe for the child himself; likewise also, when the Moon chances to be so, it makes the same things. The opposite will result when the lights are found in the opposite condition (that is, when they are afflicted).[41] That is, it is accustomed to make for ill success and injuries in the bodies of the parents. When the lights

[40] These last two paragraphs are nearly verbatim the text of Ptolemy.

[41] We find implicit in this passage two conditions contributing to affliction (*kakōsis*).

happen to be in the last degrees of the *zōidia*, especially when malefics look on, it signifies that the circumstances of the parents are disreputable; and when the Moon chances to be in the places of eclipse,[42] even if it should be in good bounds, it signifies that the family is free, but poor and subordinate and doing servile work.

"And the Moon in the horned pivot under the earth,"

here examine the mother as was done for the Sun.[43]

There is another method, he says. Taking the hours of the birth, extend from the *zōidion* in which the Sun is, giving one hour to each *zōidion* in succession, and at the *zōidion* at which the number leaves off, examine the pivots of that *zōidion* and the other relationships and make a statement about the mother.[44] And again, he says

"When the Sun is setting, he brings to pass the
separation of the parents."

And Manetho thus:

"When Ares is culminating for day births, it will do these things:
It destroys the life for the first of the parents and
It parts the marriage bed by death or disagreement."

Also, one must consider the place concerning parents, that is, the subterraneous pivot, how the benefics and malefics are related to it. When Kronos is upon the setting pivot and looks at Zeus upon the Hour,[45] he causes discord in the children toward the parents; but when it is triangular to Zeus, it causes harmony.

[42] The lunar nodes.

[43] Cf. Bk I, 12 of the Arabic version of Dorotheus in Pingree's translation. On the one hand, the Arabic version seems to be much more detailed, particularly in the discussion of the triplicity lords; on the other hand, it seems to leave out some of the material, such as the lights being in the last degrees of a *zōidion*.

[44] I cannot find this curious method mentioned in the discussion of the mother in Bk I of the Arabic version as translated by Pingree.

[45] The *Hōroskopos*.

5. On the Predeceasing of the Parents[46]

Examine which of the lights is afflicted in the nativity and conjecture from that concerning the one of the parents who is taken first by death. And see which of their Lots is more afflicted and conjecture likewise. Also consider this, which of the lights in the nativity, through the turning of the motion of the whole, arrives first at the subterraneous pivot, and reckon thus the one taken first by death; for the Sun signifies the predeceasing of the father, the Moon of the mother.

"And they will destroy the begetter sooner than
she who gives birth."

Dorotheus [says] these things. And he also says this, that when Ares chances to be with Kronos, and especially when it is upon a pivot, they cause the father to predecease the mother.

Anubio says as follows. When the Moon is waxing, if she chances to be in Pisces, it causes the father to predecease. And when waning and likewise coming to conjunction, if she chances to be in a masculine *zōidion*, it causes the father to predecease; if in a feminine *zōidion*, the mother.

6. Concerning Siblings

If someone should wish to examine what is universal and possible in the matter of siblings, he will accurately[47] find the number of children of the same mother from the culminating *zōidion* and the post-ascension to it; for they encompass both the maternal place[48]

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[46] This material derives from Dorotheus (Cf. I, 15 of the Arabic version). It is not a separate Ptolemaic topic.

[47] Hephaistio has made what seems to be a sneaky alteration of the Ptolemaic text here by saying that we can find the exact number of children using these methods. Ptolemy actually says, "As for the topic of siblings—if one examines here also only the universal and does not inquiry beyond what is possible into the exact number and what is particular—"

[48] I think we see here the beginnings of a crucial misreading of the Ptolemaic text, which assigns the 10th place to the mother (an assignment

and the place of children. If then benefics should be configured with them, we will declare an abundance of siblings in relation to the multitude of stars seeing and following and in relation to the nature of the *zōidia*, whether they are of a single form or prolific. And if malefics should be transiting or configured with the place by a square or diametrical figure, they are indicative of a fewness of siblings, and especially if they take the Sun in addition...."[49]

[I omit the remainder of Hephaistio's quotation since it is virtually identical to the received text of Ptolemy.]

Ptolemy says these things, but Dorotheus this,

"Of all of them atop shaggy Sagittarius and Leo"

...One must examine if they[50] are helped by each other both from the Lot of Fortune and the Lot of Siblings, and from the stars seeing them or present upon them.[51]

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routinely made in the Medieval tradition. In my opinion, a careful translation of the corresponding Ptolemaic text would read, "that which concerns only children of the same mother would more naturally be taken from the culminating twelfth-part of the maternal place, that is, from the place containing Aphrodite by day and the Moon by night. This is because this *zōidion* and the one post-ascending it are made the place concerning the children of the mother, which ought to be the same as the place concerning siblings of the offspring." In other words, the place of children of the native's mother is the 10th place from the place of Aphrodite or the Moon in a derivative house system; the place of the mother is not the 10th place natally, but rather simply the place of the native's children.

[49] The remainder of this paragraph is only slightly different from the Ptolemaic original, which reads, "If, then, benefics are configured with this place, we will declare an abundance of siblings, making our conjecture in reference to the number of these very stars and whether they chance to be in *zōidia* of a single form or bicorporeal. But if malefics have a superior position over them or are diametrically opposed, they are indicative of a fewness of siblings, especially if they should also include the Sun...."

[50] The siblings.

[51] Compare I, 18 and I, 20 (possibly) of the Arabic version of Dorotheus.

7. Concerning Males and Females

With these accounts being prefaced, next would be to make a beginning of the events at the birth itself, and first concerning males and females. This topic is studied from both the luminaries and the *Hōroskopos*, and from the stars having a relationship to these,...

[This entire chapter is a slightly abridged version of the Ptolemy text (corresponding to Bk III, chapter 7 of my translation), with no astrological differences, and so I have omitted it. There are no references to Dorotheus or any other astrologers.]

8. Concerning Twins

And concerning those who are born two or more at a time, it is likewise befitting to observe the two lights and the *Hōroskopos*; ...

[This chapter is a slightly abridged and paraphrased version of Bk III, chapter 8 of the Ptolemy text, and so I have omitted it in this translation. Hephaistio omits Ptolemy's final sentence.]

9. Concerning Monsters

The account of monsters depends on the aforesaid inquiry. "For, in such cases the lights..."

[The text of this chapter is virtually identical with Bk III, chapter 9 of the *Tetrabiblos*. No other astrologers are cited. So I have not translated it here.]

10. Concerning Those Who Go Unnourished

The manner [of inquiry] that concerns those who go unnourished does pertain to that concerning length of life, but the inquiry is not considered to be made for a stretch [of time] such as a quantity of years (as it is in length of life), but rather the life of those who are wasting away is scarcely allowed for hours or days or a few months, due to an excess of affliction; whence, each [topic] was kept

separate by the ancients, the former (that concerning length of life) also having a inquiry of more parts, but this one of fewer parts. Ptolemy, then, says, for it is simply this: if one of the lights should be pivotal and one of the malefics should be present or else in opposition [to it],[52] and these to the degree and by equality of leg,[53] with no benefic being configured and the ruler of the lights being taken in places of malefics, the offspring will go unnourished and will have the end of his life because of them. If this happens without equality of leg, but the bolts[54] of the malefics closely post-ascend the places of the lights; and if there should be two malefics harming either one or both of the lights by post-ascension or diametrically; or if each malefic in a class should respectively harm one of the lights; or if the one malefic harms by being diametrical while the other by post-ascending: he also comes to be lacking in any time span, the multitude of afflictions obliterating that which is beneficial to a duration of life from the interval of the post-ascension.

The star of Ares, especially, harms the Sun by post-ascension, while the star of Kronos so harms the Moon; but conversely, the star of Kronos harms the Sun by being diametrical or by being in superior position, while the star of Ares harms the Moon in this way—and above all if they chance to have rulership of the lights and the *Hōroskopos*.[55] And if there chances to be two diametrical oppositions, all the more[56] when the lights are upon the pivots and the malefics at equality of leg, at that time too the infants are born either dead or half-dead. And with these things being so, if the lights chance to be separating from one of the benefics or should be otherwise configured with them while [the benefics] even so bring their rays to bear on the parts preceding the lights themselves, the one born will survive, [though] instead of the [number] of degrees

[52] I mistranslated this in my translation of Bk III of the *Tetrabiblos*.

[53] It is still not clear to me whether the expression "equality of leg" is a synonym for a partile aspect, or whether it has some other meaning.

[54] Another word for ray.

[55] Ptolemy has "and above all if as rulers they control by place *either* the lights *or* the *Hōroskopos*.

[56] Ptolemy does not have the words "all the more" here; thus Hephaistio makes the upcoming phrase an additional supporting condition while Ptolemy regards it as part of the necessary condition.

that we reckon between the releasing and the nearer of the rays of the malefics [being equated to a year, to] an equal number of months or days or hours, in proportion to the magnitude of the affliction and the power of those [stars] providing the cause. But if the rays of the malefics bear on the places preceding the lights while those of the benefics bear on the succeeding places, the child that has been exposed will be taken up again. And if the benefics in configuration should have malefics in superior position to them, [he will live] in affliction and subjection; whenever [the benefics] should have the superior position, [he will live] by substitution under other parents.[57] And if one of the benefics should also make a rising [from] the Moon[58] while one of the malefics is subject to setting, he will be taken up by the parents themselves.

And the same manner of inquiry [holds] in cases of multiple-births. If one of the stars that are configured two by two or else by more at a time should be at setting, a half-dead child will be born *along with the offspring, or an imperfect lump of flesh.*[59] But if it should have malefics in superior position to it, the one co-born with the cause applying to him will go unnourished or will be without a time-span.

Ptolemy sets out these matters in a perfect and wondrous manner, but let there be an illustration of what he has said. The Moon is marking the hour in Taurus at the 25th degree, and none of the benefics either trines or squares or regards the Moon in any other way; Aphrodite, who has the rulership of Taurus, chances to be in the domiciles or bounds of Kronos or Ares.[60] The native having this will of necessity go unnourished; and both Antiochus and Apollinarius are in agreement with these [matters]. But let the diameter of the malefic not be according to the same degree. Here there is need of a multitude of malefics (these two, Ares and

[57] That is, by adoption.

[58] The Ptolemaic text has here "And if one of the benefics should make its rising or its application to the Moon while one of the malefics is at setting." The Hephaistio text reads as if the benefics or malefics are making a rising or setting relative to the Moon.

[59] The Hephaistio text of this phrase is an improvement over the received Ptolemaic text.

[60] Hephaistio seems to have left out here the condition that one of the malefics be present with the light, or diametrical to it to the degree, or else "by equality of leg," although he refers to it at the end of this paragraph.

Kronos) and of a multitude of those afflicted (these two, the Sun and Moon), and two powerful figures, the diameter and that of post-ascension.

He says, then: "If this happens without equality of leg, but the bolts of the malefics closely post-ascend the places of the lights; and if they should harm either one or both of the lights." The manner of harming, he says, is according to post-ascension or by diametrical opposition—for example, if Ares and Kronos should be diametrical to the Sun and Moon or both should be diametrical to both, this being one figure; or again, if Ares and Kronos should post-ascend them at the same time; and again, another figure, he says, whenever Ares should be diametrical to the Sun while Kronos post-ascends the Moon; or again, when Ares post-ascends the Sun while Kronos is diametrical to the Moon. For, all of these figures are without time-span, the multitude of afflictions obliterating that which is beneficial to the duration of life by means of the interval of post-ascension.

Also, both Apollinarius and the Egyptians think it worth considering both the *zōidion* pre-ascending the *Hōroskopos*, which they call the Evil Spirit,[61] as well as the *zōidion* post-ascending it, which they call Life;[62] for when [a malefic] occupies the Evil Spirit at the Hour, it results that every danger happens to the [mother] giving birth and to the child born, with the infant already falling into the mouth of the womb and the fastenings of the pregnant mother loosening so that there is danger of simultaneous death for both, to the child through being drowned, and to the mother through the slackening of the passages of the woman's nature beyond what is required. And again, after the birth, if malefics should be found in Life and they succeed[63] the Moon or the Sun, they cause the life to disappear and the native to be short-lived.

And again, Ptolemy says, "The star of Ares, especially, harms the Sun by post-ascension, while the star of Kronos so harms the Moon; but conversely, the star of Kronos harms the Sun by being diametrical or by being in superior position (that is, according to a right square), while the star of Ares harms the Moon in this way.

[61] The twelfth place in the whole-sign system of houses.

[62] The second place in the whole-sign system of houses.

[63] *diadechomai*. There is some possibility that this verb refers to the reception of the Sun or Moon by malefics in the second place.

And others of the ancients have said that these figures are considered in a natural manner; for, the star of Ares, having an untempered fire in the degrees post-ascending, intensifies the Sun, which is hot, for destruction; but the star of Kronos, being cold, chills the Moon, which moistens. And they say that the intensification of affliction occurs especially when the malefics chance to possess the places of the stars having rulership over the lights; for example, if the lights should be in Pisces, and Ares or Kronos have superior position in Sagittarius, which is the domicile of Zeus and the star ruling over the place of the lights (that is, Pisces). And [they] are capable of post-ascending if the lights should be in Capricorn, while the malefics should be in Aquarius; but they can no longer diametrically oppose the lights, but rather they can [afflict] from the bounds, since in each *zōidion* there are bounds of the five stars.

And if the two malefics should be diametrical to the lights by equality of degree, while the lights are pivotal, it is clear, he says, that the child is born half-dead, "but if the lights chance to be separating from one of the benefics or should be otherwise configured with them while [the benefics] even so bring their rays to bear on the parts preceding the lights themselves, the one born will survive instead of the [number] of degrees that we reckon between the releasing and the nearer of the rays of the malefics, an equal number of months or days or hours, in proportion to the magnitude of the affliction and the power of those [stars] providing the cause." For if the Sun and the Moon, in making a separation from one of the benefics, should apply to the malefics in the degrees ascending after them, the natives will exist for the interval of the Sun and Moon to the malefics, in accordance with the ascension of the afflicted *zōidion*, only instead of the times distributed to them in accordance with the ascensions, they will live either months or days, with the difference arising from the magnitude of the affliction.

The erudite Porphyry lays down an illustration of this. Let Zeus be in Cancer, he says, and let the Moon have separated from it (let it have been carried to the 8th degree of Leo); let Ares be ascending after the Moon at the 8th degree of Virgo. The native will live for just such a span of time as there are degrees between the 8th degree of Leo up to the 8th degree of Virgo, but not with the intermediate degrees reckoned in terms of years, but rather in terms of months or days or hours. And should Zeus not be in

Cancer, but configured with the Moon in Leo by regarding the Moon with a triangular ray from Aries, let it hurl its ray not onto the degrees after the 8 degrees of Leo but rather onto the degrees before the 8 degrees;[64] for if the ray [is hurled between][65] by Zeus, the degrees will be unaffected. Thus, with the malefics possessing the lights or ascending after them, the one born will live, but in this manner he will be short-lived, as the ascending degrees do not furnish a number of years, but rather a number of months or days or hours.

Next Ptolemy says, "But if the rays of the malefics bear on the places preceding the lights while those of the benefics bear on the succeeding places, the child that has been exposed will be taken up again and will live. And if then it should be configured, etc." We must do an exegesis of this, since both Antiochus and Apollinarios say nearly the same things. For example, let the Sun and Moon be in Leo, and let Kronos hurl rays from Aries onto Cancer by squares, and let Ares hurl rays onto the first degrees of Leo diametrically from Aquarius, with the Sun and Moon ten degrees distant from the first degree of Leo, and let Zeus hurl a ray triangularly from Sagittarius onto the first fifteen degrees of Leo. The child born in this manner, unless he should be otherwise harmed from the conjunction of the lights, will be taken up again and he will live; however, with Zeus in superior position to Kronos in a triangular figure,[66] he will be taken up for adoption. And if the benefics should have the malefics in superior position, the natives will be taken up and they will live, though they will be slaves. Nevertheless, if benefics or one of these should be oriental or should make an application to the Moon,[67] while the malefics or one of these should

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[64] Another case where the hurling of rays is not restricted to aspects cast backward in zodiacal order.

[65] *mesemboleō*. According to Antiochus, "there is intervention (*mesembolēsis*) whenever a star should hurl its rays onto the intermediate degrees of the application." If we understand the Moon to be applying to the malefic Ares, this definition applies, except that the ray is here hurled forward in zodiacal order.

[66] Here we see that the definition of superior position is not restricted to right hand squares.

[67] This passage is corrupt in the complete quotation made by Hephaistio at the beginning of this chapter. The present text is identical to that of Ptolemy.

be toward setting, the native will be taken up again by his own parents.

And it happens in the same fashion, he says, for the figures of twins or of multiple-births. This figure is studied from the lights and from the *Hōroskopos*, and from the stars and places having a relation to them. For when these three places are double-bodied, and especially when the stars having mastership over the places are likewise in double-bodied places, with the accidents being studied in relation to the lights and the *Hōroskopos*, it results that twins are born. In such a manner he discusses twins. If then, he says, "one of the stars that are configured two by two or else by more at a time should be subject to setting, a half-dead child will be born along with the offspring, or an imperfect lump of flesh, which they call a superfetation;[68] and if it should not be subject to setting, but if it should have malefics in superior position to it, the one co-born with the cause applying to him will go will go unnourished," he says, "or be without lifespan." One of the twins happens to live, the other dies right away or after a short time.

Dorotheus also talks about these things in his verses concerning length of life.[69] For those born at night, he says, count from Ares to Kronos and extend such from the *Hōroskopos*,[70] and if Kronos has authority over the *zōidion* at which it leaves off, while it is pivotal, one who goes unnourished is begotten. Again, for those born by day, from Kronos to Ares and an equal amount from the *Hōroskopos*, and if Ares is found to be lord of the place at which it leaves off, while being pivotal, it will likewise make one who goes unnourished. And if Ares and Kronos should be under the earth in bestial *zōidia* and look upon the Moon, they will cause the same thing.

Kritodemos in his *Table* says the same. When the luminaries are in the last degrees of the *zōidia*, they make [the natives] be without time-span. When the Moon in the place of eclipse[71] is

[68] *epikuēma*.

[69] I cannot locate this material in Bk III of the Arabic version of Dorotheus. One might also expect to find it somewhere in chapters 4-9 of Bk I of the Arabic version of Dorotheus, but I cannot locate it there or anywhere else.

[70] In Valens and others this is also called the Lot of Accusation.

[71] The lunar nodes.

looked upon by the Sun and Ares, it makes them be without time-span; and especially when she is looked upon by Ares according to a square or diameter, while waning in the south, it makes them be without time-span. When the Moon is waxing with Ares marking the hour, and waning with Kronos marking the hour, it makes them be without time-span. And if the malefics occupy the pivots in the places of others, while the luminaries are in the idle place[72], it makes the native be non-viable and devoured by wild dogs. If the malefics should be rising while the benefics are going into hiding, they make the children be without time-span. In the eclipses of the Sun and Moon, if the lord of the *Hōroskopos* should be going into hiding and should not be figured, it makes them be without time-span. If the last part of a *zōidion* should be marking the hour, while malefics possess the first degrees, [the natives] are brought forth with no time-span, as on the whole those born during eclipses are without time or blind. And if the Moon should apply to a malefic star while it is stationing, it makes the children be short-lived.

And one must know that, for him who is investigating the topic of length of life, it is requisite to make use of the ascensions of the *zōidia* in the manner of Ptolemy, whose method we also employ as the most true and most natural. For, it is necessary to examine the appropriate ascensions in accordance with methods from [this author]; however, one must not suppose that since the ascensions are found otherwise and in a different manner under the same parallel, this would be so at another time.[73] How many times of the equipartite circle[74] co-rise with each *zōidion* (which are indeed taken for years), we will know from the canons of ascensions of each zone, in relation to which a method is set out in the following. If we should want to roughly find the co-ascensions of each *zōidion* by hand, or the co-culminations, we do as follows: Let it be the case that Aries rises with 21 degrees, 40 minutes according to the ancients, which become 21 years and 8 months. Then I multiply the 21 years and 8 months by 12 [months] and they become 260, which

[72] The 8th house.

[73] *ouch huponoēteon mentoi hōs tōn anaphorōn allōs kai allōs heuriskomenōn hupo ton auton parallēlon heterou kairou an eiē*. I am not confident of my translation of this sentence.

[74] The equator.

I divide among the 30 degrees of the *zōidion*; and each degree is allotted 8 months, 20 days, and two degrees are clearly 17 months, 10 days, and three are likewise three times the magnitude. And let the same method be for each *zōidion* and zone.

11. Concerning the Length of Life According to the Truth and Ptolemy

The discussion concerning the years of life, Ptolemy says, goes before the events subsequent to birth, since it is first requisite to know the years to be lived (concerning which this inquiry is made), and then to adapt the particulars of the effects accordingly. This heading is entirely dependent upon the places that pertain to releasing and upon those that are capable of having releasers in relation to life, and again upon those capable of destroying. And each of these is decided upon as follows.

He marked out as places for releasing those in one of which it is requisite for the star assuming the releasing to be: the twelfth-part around the *Hōroskopos*, from five degrees toward the rear part pre-ascending the hour-marking degree up to the remaining twenty-five degrees post-ascending this degree; and right hexagonals to these 30 degrees,[75] of[76] the Good Spirit; and [right] squares, of the Midheaven above the earth; and [right] triangulars, of the so-called God; and diametricals, of the Descendant. He called the hexagonals and squares and triangulars "sides" and not "*zōidia*" because the Midheaven does not always fall on the 10th *zōidion* from the *Hōroskopos*, nor the Good Spirit on the 11th; nor the one called God on the 9th.[77] And through these he hinted[78] that it was not always necessary to give 30 degrees to the three places around the Midheaven, but rather sometimes it is requisite to make more than the 30 degrees, and again sometimes less, applying to each differently in proportion to the degrees between the two pivots. If then the degrees of the quadrant should be more than 90, he would augment the degrees by just as much as they should be greater, while if they are less than 90 degrees, he would lessen them proportionately.

Let there be an illustration of what has been said. Let someone be supposed to have the *Hōroskopos* in the very 25th degree of Aquarius; it is clear that the *Hōroskopos* is taken from the fifth degree of those pre-ascending [degrees], that is, from the 20th degree of Aquarius up to the 20th degree of Pisces; and from the 20th degree of Aquarius backward to the 20th degree of Capricorn will be the 12th and Evil Spirit (if we should find some releaser in these degrees, we do not accept it); and likewise from the 20th degree of Capricorn to the 20th degree of Sagittarius will be the 11th; and from the 20th degree of Sagittarius to the 20th degree of

[75] The Hephaistio text is entirely lacking in definite articles here and in the upcoming parallel passages, whereas the Ptolemaic text evidently had articles, although the various manuscripts are not consistent in the gender of these articles or their placement. I have discussed this problem in some detail in the footnotes to my translation of BK III, 11 of the *Tetrabiblos*, as well as its implications for the kind of house division intended by Ptolemy.

[76] It is hard to know how to interpret the genitive here and in the upcoming parallel passages. It is preceded by no relative pronoun (although most of the Ptolemaic manuscripts have such a pronoun preceding the genitive). One possibility is that there is an implicit "the place of" here and in the parallel passages, in which case Ptolemy would be transferring the traditional place names for the whole-sign houses to his own equal house system. Another possibility is that we are being instructed to take the hexagonal "sides" that are *part of* the 11th *zōidion* from the *Hōroskopos* (the Good Spirit), for instance, or *belonging* to it. But this would make the places of releasing the intersections of the first, ninth, tenth, and eleventh *signs* with the first, ninth, tenth, and eleventh "houses" of the Ptolemaic division. This is certainly a baffling text!

[77] This sentence might also be translated as follows: "He called the hexagonals and squares and triangulars 'sides' and not '*zōidia*' because they do not always fall on the 10th *zōidion* from the *Hōroskopos*, or the Midheaven; nor on the 11th, or the Good Spirit; nor on the 9th, which is called God." Under this alternative translation, the traditional names for the houses would be retained by the signs of the whole sign system of house division and not transferred to the new houses created by the Ptolemaic division. Compare Valen's treatment of the Porphyry system of dynamical house division (Bk III, 2). However I have not favored this translation because Hephaistio clearly transfers these names to the new house divisions in the next paragraph.

[78] Here we see that the modified "Alchabitius" style house system that will soon be discussed may have been an interpretation (and in my opinion a misinterpretation) of this passage, based on the supposition that Ptolemy was partly concealing his true intentions.

Scorpio will be the 10th, Midheaven; and from the 20th degree of Scorpio to the 20th degree of Libra will be the 9th; and from the 20th degree of Libra to the 20th degree of Virgo will be the 8th, unconnected to the *Hōroskopos* (and we dismiss it for releasing); and from the 20th degree of Virgo to the 25th degree[79] of Leo will be the Descendant, and the other 5 pre-descending degrees up to the 20th degree of Leo.

Most people divide the releasing places thus, but Pancharios, the commentator on this topic, did not always approve, as we have said, of giving 30 degrees to the three places around the Midheaven, but rather he did as follows: For since the *Hōroskopos* is at the 25th degree of Aquarius, and the Midheaven is approximately at the 5th degree of Sagittarius, I count from the 5th degree of Sagittarius up to the 25th degree of Aquarius, and the 80 degrees found are lacking from 90 degrees by 10 degrees, which are a ninth part of those 90 degrees. I arrange 13⅓[80] degrees (which are themselves lacking from 15 degrees by a ninth part) from the Midheaven degree on the side of the Ascendant, instead of 15 degrees (half of the *zōidion*), and it comes down to 18⅓ degrees of Sagittarius. And similarly, I arrange the thirty degree [part] of the Good Spirit [to be lacking] by 3⅓ degrees,[81] which is from the 18th and ⅓ degree of Sagittarius up to the 15th degree of Capricorn. Again, we likewise count from the setting horizon up to the culminating degree; I find 100 degrees, which are again more than 90 degrees by a ninth part of them. Therefore, from the 5th degree of Sagittarius backwards to the 20th degree of Scorpio are 15 degrees (half of the *zōidion*); they come to 16 degrees, 40 minutes; for I again made the ninth part of these 15 degrees, for 16 degrees, 40 minutes, and they come down to the 18th and ⅓ degree of Scorpio. The ninth part likewise exceeds by 3⅓ degrees, and it comes down from the 18th and ⅓ degree of Scorpio to the 15th degree of Libra.

It is requisite, then, to make the 5 places of releasing with precision in this manner in order that the releaser should never escape our notice, as he says, by falling out in an idle place, and in order

[79] The Greek text has 15 degrees of Leo which must be a mistake.

[80] The Greek text has 3⅓ degrees which Pingree has correctly amended to 13⅓.

[81] Pingree has corrected 3⅓ to 13⅓, which in this case is incorrect.

that we do not set a planet that is upon the Midheaven in an idle place, or ascertain it to be in another place when it is not truly so.

And let these things have been said for the sake of clarity; for, one must not shrink from extending this subject just because it is a multi-partite and notorious study. We have the 5 places of releasing marked off in this manner, and of the ones preferred even among these [places] for the power of predomination are first the [degrees] according with the Midheaven above the earth, then those according with the Ascendant, then those according with the post-ascension of the Midheaven, then those according with the Descendant, finally those according with the precedent of the Midheaven. For one must properly refuse the whole hemisphere under the earth so great an authority, except only those degrees coming into the light along with the post-ascension itself, and the degrees pre-descending,[82] while of the whole hemisphere above the earth, it is not fitting to accept the part unconnected to the *Hōroskopos* (which is the 8th), nor the twelfth, since the stars in them, in addition to declining, also have the thick and misty exhalation from the moisture of the earth as an impediment, in relation to the efflux from them to the earth, by which the stars do not appear to have their natural colors or magnitudes.

After the places of releasing, he distinguished the releaser by day if it is indeed in one of the places of releasing: the Sun; but if it is not, the Moon; and if the Moon should not be found in one of these places, the star capable of having the five relationships of rulership to the Sun and to the prenatal conjunction and to the *Hōroskopos*, not so that [the star] should necessarily have the relationship of rulership to the three (for this is impossible unless the conjunction should be upon the *Hōroskopos*), but rather even if to one of these (such as the Sun or the prenatal conjunction or the *Hōroskopos*), and even if to two of these (for example to the Sun and the conjunction), and even if to the three. And that it is not necessarily to the three Ptolemy himself makes clear in the following when he says "whenever, there being five places of rulership, it should have three to one or even more" (not places of releasing but rather the releasers themselves, by which I mean the Sun and the prenatal conjunction and the Hour)—whenever, then, some star should be found to have more relations of rulership in the five ways

[82] The Ptolemaic text does not mention these pre-descending degrees.

(of domicile, trigon, bound, exaltation, phase or config-uration), as he was saying, to the Sun or the conjunction or the Hour, and this star was in one of the places of releasing when the Sun was not so, then we will use it for the releaser; but if no star should likewise be found in a place of releasing, we will finally do the releasing from the degree marking the hour.

And while we do these things in the case of children born in the day, in the case of those born at night it is necessary to take the Moon as the first releaser if she should be in one of the places of releasing; but if not, the Sun (it is clear that he may not be found in a place of releasing at night except only in those 25 degrees of the post-ascension under the earth close to the horizon, and the 5 degrees that have pre-descended); but if he should not chance to be in a place of releasing in this manner, one must take the star having the relation of rulership to the Moon and the prenatal full moon and the Lot of Fortune, which is by night a distance equal to that of the interval from the Sun to the Moon, from the place of the *Hōroskopos*; for in a certain fashion he wishes it to serve the purpose of the *Hōroskopos*, as Ptolemy himself says, that as the Sun is related to the oriental horizon, so the Moon is to the Lot of Fortune. Also, that the ancients around Nechepso and Petosiris gave hints for positioning it the same way, because they project the interval from the Moon to the Sun in the reverse manner in the case of those born at night (that is, projecting it from the Hour in the direction of the preceding *zōidia*).[83]

Here Pancharios says, why is this worthy of attention only for the star having a relation to the prenatal full moon and not for the one having a relation to the prenatal syzygy simply? For perhaps, whenever a conjunction has preceded birth, it would be unconvincing, in the case of those born at night, to evaluate the ruler of

[83] Pingree has had to do a fair amount of text restoration on this passage so that this reading must remain conjectural. However, the point seems to be that in nocturnal nativities, if the interval from the Moon to the Sun is projected *backwards* from the Ascendant degree, this will give the same position as projecting the interval from the Sun to the Moon *forward* from the Ascendant; thus, the position of the Lot of Fortune would be the same both day and night. The question is whether this was really the intention of Nechepso/Petosiris, since other Hellenistic astrologers read their account and concluded that the calculation of the Lot should be truly reversed by day and by night.

the full moon as though it were alienated [from its own nature]. Yet in the case of those born diurnally, if the prenatal full moon syzygy should be closest, it does not seem absurd to have recourse to the conjunction as the initiating syzygy. But perhaps, he says, Ptolemy has recourse to the full moon by night because the conjunction of the Moon is unilluminated, and yet he manifestly seeks the closest syzygy in the following [topics]. Perhaps, then, he is intimating that if the prenatal syzygy chances to be a full moon, it is more reasonable for the master of it to be taken, but in general he desires the nearest syzygy to be taken, from the next words he gives; for he says that if the ruler should not be found in the places of releasing, it is necessary to make use of the Lot of Fortune as releaser if the prenatal syzygy should be a full moon, if the Lot should be in the places of releasing; but if it is conjunctive, it is necessary to use the *Hōroskopos*.

And if it happens, he[84] says, that the Sun and Moon are upon places of releasing, and also the ruler of the appropriate sect (that is, by day the ruler of the Sun or the [prenatal] conjunction or the *Hōroskopos*, by night the ruler of the Moon or the full moon or the Lot of Fortune), we must then examine which of them possesses the more powerful place and has more relations of rulership, and we must additionally avail ourselves of that one in the accounts of releasing.

Others gave the following explanation: If it should happen that the lights and the ruler with regard to sect are in the places of releasing, [we must take] the one in the more authoritative place anyhow, according to the order that was distinguished; but then we must give preference to the ruler only when along with being present in the more authoritative place, it also has a relation of rulership to those sects.[85]

With[86] the releaser distinguished, we must furthermore assume two modes of releasing: that in the direction of the succeeding *zōidia* alone, subject to the so-called hurling of rays, whenever the releaser should be in the region of the east wind, (that is, in places from the Midheaven to the *Hōroskopos*); and that not only in the

[84] He being Pancharios.

[85] This is the same as Ptolemy's account. I am not sure why it is attributed to certain "others."

[86] Hephaistio resumes his direct quoting from Ptolemy here.

direction of the succeeding *zōidia*, but also that in the direction of the preceding *zōidia* in accordance with the so-called *hōrimaia*, whenever the releaser should be in places declining from the Midheaven.[87]

With these things being so, destructive degrees for the releasing in the direction of the preceding portions of the zodiac become only that of the setting horizon, since it makes the lord of life disappear. The degrees of stars thus meeting or bearing witness only take away or add years to the total years up until the setting of the releaser, and they do not destroy, on account of their not being carried to the place of releasing, but rather that place is being carried to them. Also, the benefic stars add, while the malefic stars take away, with the star of Hermes again being attached to whichever of them he is configured with. The number of the addition or the subtraction is contemplated through the degree-position in each case. For, as many as are the hourly times of each degree—diurnal times when it is day, nocturnal times when it is night—just so many will be the complete multitude of years. And we must reckon this very multitude when [they] are upon the orient; then we must subtract in proportion to their separation [from the orient] until at their setting the [number] comes down to nothing.

Ptolemy calls the place from the *zōidion* of the Midheaven up to the *zōidion* of the *Hōroskopos* "subject to the hurling of rays" and "succedent," while that from the decline of the Midheaven (that is from the 9th) up to the Descendant he names "precedent" and "hourly."[88] If therefore some releaser should be found in this place, not only, he says, does he take the releasing in the direction of the succeeding *zōidia*, but also in the direction of the preceding *zōidia*; but conversely, in the former he does not take the releasing in the direction of the preceding *zōidia*. But if the releaser should be in

[87] It is not clear whether in this second mode of releasing we are supposed to use both procedures all the time, or the one of them that is appropriate depending on the position of the releaser. As we will see later, Pancharios read the passage in this latter manner in order to take account of releasers in the five degrees just under the Descendant.

[88] Pingree has reconstructed the word *tetartēmorion* here (which means 'quadrant') on the basis of a few nearly legible letters. However, it would be just as possible to restore these missing letters as *te hōrimaion*, literally, 'and *hōrimaic*' (or pertaining to the hour), which makes more sense.

the degrees that have declined from the Midheaven, he will also reckon it as up to the descending degree, which he calls destructive; for he says that it threatens and that the releaser, which is the lord of life, is made to disappear, so that when rays or stars are themselves additionally present between the degree of releasing and the descending degree, they are thus not capable of destroying that releaser when they are destroyers, or of preserving it as benefics, but rather the latter add, the former subtract from the whole array between the releaser and the descending degree, and they are capable of subtracting or giving just as many years as there are hourly times ascribed to the degree of each [star] (that upon which it is) in the appropriate zone—by day the times laid down for the degree of each one, by night those laid down for the diametrical degree. However, [he says] that these times are powerful as wholes when the [stars] should be upon the *Hōroskopos*, but when they are distant from it, they subtract [such twelfths] from the hours in accordance with the quantity of seasonal hours of the interval between; for we do so until at the twelfth hour [the years] come down to nothing, whence he calls such a method of releasing "*hōrimaic*."[89]

For example, let someone have the *Hōroskopos* at the 10th degree of Aries, the Descendant at the 10th degree of Libra in the zone through the Hellespont, and let the releaser be found at the 8th degree of Sagittarius. The whole distance of life expectancy of nearly 75 years is totalled from the 8th degree of Sagittarius up to the 10th degree of Libra. For by introducing into the canon of ascensions of the zone through the Hellespont the 8th degree of Sagittarius, I find lying next to it 266 times, 37 minutes; and next to the 10th degree of Libra I find 191 times, 40 minutes. And by subtracting the lesser times of Libra from the times of Sagittarius, I find 74 ascensional times [57 minutes], which I assume to be nearly 75 years.[90]

[89] This adjective is properly descriptive since the method itself uses the hourly times *hōriaioi chronoi* of the degrees. We have also seen this method occasionally cited in Valens.

[90] Here we will append the following scholium of Leon the Philosopher to the *hōrimaia*; it seems to be referring to the very same example above.

"With this example and with this fault, Porphyry too was guilty of unintelligence, indeed far from the thought of the great Ptolemy. For the

With this being found let Ares be at the 10th degree of Aries at the same degree as the *Hōroskopos*. I go to the same zone and find 15 hourly times and 7 parts of an hour[91] lying next to[92] the 10th degree of Aries; they become 15 years, 7 months. Since then Ares is marking the hour,[93] it subtracts 15 years and 7 months from the 75 years, and the remaining 59 years 5 months are left over if no other malefic should subtract years or no benefic add them. And if Ares should be at the 10th degree of Libra, it neither adds nor subtracts anything. And if it should be upon the degree of the Midheaven,[94] clearly it subtracts half of the 15 years and 7 months (that is, 7 years, 9 months, and 15 days). And for the remaining distances from the point of rising, it is necessary to subtract proportionately until, as the star or its ray becomes more distant, [the years] should come down to nothing. And the benefics add years in a similar fashion.

We know the proportion in relation to the hours, and how the hours [are found] that [the stars] are distant from the oriental horizon as follows: Taking the degrees between the star or ray and the *Hōroskopos*, we compare by day the hourly times laid down for the degree of the natal Sun, by night those laid down for the diametrical [degree]; and as many hours and parts of hours as

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releaser in Sagittarius does not arrive at the Descendant through 75 diurnal times, but through 40. For the canon of the 5 zones does not contain the descensions of Sagittarius and Libra, but clearly the ascensions. Then if 10 Aries is at the Ascendant in the first position and 5, 40 ascensional times are laid alongside it, when 8 Sagittarius is setting in the second position, 8 Gemini has to be at the ascendant, having 45, 45 times. The excess is not 75 times, but 40, 5 minutes."

I think that Leon is correct in his criticism. Everything that Ptolemy says about direction later in this chapter would indicate that oblique descensions should be used here instead of ascensions.

91 The Greek text simply has 15 hours, 7 finer [times]. The 7 can hardly be minutes, however, in view of the upcoming equation of these hourly times to 15 years, 7 months. Thus I assume here that the finer divisions of the hour are twelfths, instead of sixtieths.

92 That is, in the table.

93 And capable of hurling a trine ray between the releaser and the Descendant.

94 And capable of hurling a sextile ray between the releaser and the Descendant.

should turn out, we know the star or ray to be so many hours distant from the oriental horizon. When the releaser is upon the so-called God, it is as we said; if it is upon the *Hōroskopos*, we do the releasing in the direction of the preceding [*zōidia*]; and if, with the releaser chancing to be upon Descendant, see, Pancharios says, that if we do not do it in this manner (that is, in the direction of the preceding [*zōidia*] from the degree nearest the descending degree, which he calls destructive), the lord of life will be lacking in time. This, he says, either escaped Ptolemy's notice, or else, if it did not escape his notice, he omitted it, whence he judges that if the releaser should be found upon the occidental horizon, we do the releasing of it in the direction of the succeeding [*zōidia*]. For in this manner, [the part] that has ascended before [the occidental horizon] will be in accord with the releasing, not only in the direction of the succeeding [*zōidia*], but also in the direction of the preceding ones. For in the case of the 5 degrees before the descending degree, nothing will be in dispute; it is only necessary, he says, for it to be the case that we carry the releaser to the setting degree itself in the direction of the succeeding [*zōidia*], but it will equally be the case that if this same descending degree is destructive, the nativity will be short-lived. For we have often found by experience, he says, that the releaser can be upon these degrees and upon those next to the descending degree and the nativities have not become short-lived. Concerning, then, the *zōidion* in relation to God and the occidental horizon, and concerning the releasings from them, let such things have been said.

Ptolemy, having changed over to the other place of releasing, that from the Midheaven up to the *Hōroskopos* also says the following things himself: For the releasing in the direction of the succeeding portions of the zodiac, the places of the malefics, Kronos and Ares, destroy, either when they go forth to meet bodily or when they bring a ray to bear from anywhere any time they are square or diametrical; and sometimes also when hexagonal upon on the *zōidia* of hearing and seeing due to their equal power; and the square to the place of releasing from the succeeding [*zōidia*] itself [destroys], and sometimes too the hexagon upon the twelfth-parts of long ascension when afflicted, but the triangle on the twelfth-parts of short ascension.

In the case of a releaser that lets the releasing begin[95] in the other place from the culminating *zōidion* up to the *zōidion* marking the hour, one must observe, he says, the bodily encounters of the malefics Kronos and Ares in the same *zōidion* or even in the next, or the square or diametrical rays that are brought to bear from anywhere, though likewise in the degrees after the releaser, for he supposes the releaser to be immoveable, while the destroyer comes to the releaser and in this manner destroys it.

The square and diametrical figures, then, we accept as destructive, the triangular as sympathetic, and the hexagonal likewise, though weaker. Sometimes, he says, destruction also occurs from these, though not simply nor in an ordinary way, but rather as a hexagon when upon the *zōidia* hearing and seeing in accordance with equal power. And they say that *zōidia* equidistant from the equipartite *zōidia* hear one another. And it does not seem to Thrasyllus that the two equipartite *zōidia* themselves hear, Aries Libra or Libra Aries, nor that they see one another, because the equipartite *zōidia* inspect the circle of the earth (which [is also the case] for the two remaining tropical *zōidia*). And they say that the *zōidia* equidistant from the tropical *zōidia*, and the tropical *zōidia* themselves, see [one another]. And hexagons are equal in power in two *zōidia* whenever the distance should be sixty degrees. For example, let the releaser be in the 1st degree of Pisces, the destroyer in the 30th degree of Aries; this hexagon becomes destructive because they [the degrees] are equidistant from the equipartite [circle][96] (that is, in *zōidia* that hear one another), and they have a sixty degree distance. Similarly for the *zōidia* seeing one another, if the releaser should be in the 1st degree of Gemini, while the destroyer is in the 30th degree of Cancer. And hexagonal figures occurring in this manner destroy.

And again he says: sometimes when the hexagon is corrupted upon the *zōidia* that take a long time [to rise] (when it has clearly stretched out nearly to the side of a square), it also destroys; and again, when the triangle is corrupted upon the *zōidia* that take a short time [to rise] (that is, when it is likewise drawn together by the *zōidia* of short ascension almost to side of a square), it also destroys. This is what was also said by Ptolemy concerning the said degrees.

[95] *epi de tou aphetou tēn aphesin aphientos.*

[96] This is a name for the equatorial circle.

Pancharios speaks from the beginning about the exact Midheaven, in the course of which he demonstrates it,[97] and there he intimates that it is not always necessary to give to the three places around the Midheaven a thirty degree interval; and places are destructive by means of what has been said, he said, and the square itself to the place of releasing; for, it is impossible to overstep the side of a square apart from a malefic.[98]

Next Ptolemy writes: When the Moon is releasing, the place of the Sun also destroys. For, the encounters in such a releasing also have the power to destroy and preserve, since these are themselves brought to the place of releasing. However, one must not at all times suppose that these places always destroy, but only whenever they are afflicted. For they are prevented [from destroying] if they fall within the bound of a benefic, and if one of the benefics should bring its ray to bear in square, triangularly or diametrically either toward the destructive degree itself, or in the direction of the degrees succeeding it (for Zeus not beyond 12 degrees, for Aphrodite not beyond 8 degrees), and if both the star releasing and the one encountering it are bodies, [it is prevented from destroying] when the latitude of the two is not the same.

Whenever, then, there should be several from each class—some succoring and contrariwise some destroying—one must inquire as to which of the two forms predominates, both in accordance with the multitude of those contributing to each side, and in accordance with their power; in accordance with their multitude, whenever the ones are sensibly more than the others, but in accordance with power, whenever some of the succoring or destroying stars should be in their familiar places, others not, especially when some are oriental, and some occidental. For, in general, one must not take any of those which are under the beams to be either for destruction or for succor, except that when the Moon is the releaser, the place of the Sun itself destroys if it is turned in that direction by the presence of a malefic and is not freed by any of the benefics.

With the Moon releasing, he says, the solar place can also destroy, especially if should be turned by the presence of a malefic

[97] *sunistatai di' hou.* I am not sure of this construction.

[98] No matter where the malefics are situated relative to the releaser, there will be square or diametrical rays from these malefics somewhere in the quadrant following the releaser.

and is not freed by any benefic, and again it can preserve when it has the opposite [conditions]. And over and above these things, he brings up that the same cause is observed for the power of a malefic if they should fall in the bounds of a benefic or if one of the benefics should jointly bring its rays to bear in square or triangularly or diametrically, either with the same degree as the destructive degree itself, or else in the direction of the [*zōidia*] succeeding it (in the case of Zeus, not beyond 12 degrees, and in the case of Aphrodite, not beyond 8 degrees); however, if the destruction comes about bodily, it is necessary to examine if the destroyer and the releaser should be running at the same latitude (in accordance with the same wind); for if they should be so, destruction will occur. And [he also adds] that the stars under the beams are weak for the purpose of either destroying or preserving. And he says in addition that it will be necessary to compare which kind have authority, whether those that succor and those that harm, from the multitude and power of each [class] of them in relation to the intensification or relaxation of [each of them].

Having given these precepts, he passes on to the account of the intervals, that is, how it is necessary to reckon the life expectancies, by explaining and censuring at the same time that it was not reasonable for those before him to make use of ascensional times only, but rather he says that it is necessary to make use of them only when the releasing comes about from the *Hōroskopos* or from one of the stars present upon it; but in the case when the releaser is upon the Midheaven, it is necessary to make use of the co-culminations upon the right sphere; and in the case of the occidental horizon, it is necessary to make use of the descensions (that is, the ascensions of the diameters); and in the case when the releaser is in the places between these, proportionately to its position relative to the two pivots enclosing it. He wishes to say this concisely, since, when he introduces it, he explains the reason for the inequality of such a passage of the times in the pedagogical manner of a good scholar.

Well, we will also add to this part. The equipartite times,[99] he says, pass uniformly through both the horizon and the meridian of the right sphere; for, the *zōidia* both rise and set and culminate in the same number of times, from all quarters, and for this reason he

[99] That is, the times along the equator.

supposes these [times] to be useful for the matter before us.[100] And since no other is proposed, [the task] is now to see after how many equipartite times the putative destructive degree comes to be beside the place of the releaser, and since the times do not pass uniformly in every zone as upon the right sphere (for those of the rising are different, those of the culminating are different, and those of the setting are other, the difference of which is found in the canons of ascension), for this reason, if the releaser should be found between the pivots, it is necessary to know here also after how many equipartite times the destructive degree comes to this position; for it is necessary that there be a certain difference in the times of the transit past those in the pivots.

How there is a difference and in what manner is clear from these things. For, a similar and same place is one having on the same side a similar position in relation to both the horizon and the meridian together. This happens most nearly to those places lying on one of the semicircles drawn through the intersections of the meridian and horizon, of which each makes, throughout that same position, a nearly equal seasonal hour. And should [each semicircle] be described around the said intersections, in just the manner that it goes over the same position as the horizon and the meridian while making the times of the passage of the zodiacal [section] [over] each unequal, it likewise renders the transits for the positions of the other distances in times unequal to [the former].[101]

Again, Pancharios explains this place as follows: just as we said, he says, in regards to the obliquity of the zodiac relative to the equatorial circle, a place is similar and the same that has a similar position on the same side relative to both the horizon and the meridian together. And if the degree of the releaser upon the zodiac should be between the pivots, it has the same position on the same side, if the obliquity should be present relative to the northern or southern [sides] of the equipartite [circle],[102] and it has a similar position in respect to the meridian and the horizon. And this

[100] Because it makes sense to use them as a measure and reference.

[101] The Hephaistio text is essentially identical to the Ptolemaic in this important passage. We will see in later Project Hindsight translations on the Latin track how misinterpretations of this passage gave rise to both the Placidus and the Regiomontanus schemes of direction and house division.

[102] The equatorial circle.

results, he says, if by making a semicircle from the intersections of the horizon and the meridian (these sections themselves are the [meridian] height[103] of the sphere and its diameter), and by turning it around, we should pass through this degree of the zodiac; and we seek another point of the zodiac equally remote from the meridian, until, with the said semicircle having been carried around the sphere, it makes nearly the same seasonal hours from the meridian as those of the original position. And just as, he says, when the turning is done, it was the same position (as we said) in regard to the pivots (that is, in regard to the meridian and the horizon), while the passages of the zodiac are unequal for each, so also, if the position is between these (that is, between the horizon and the meridian), the passage through them will be through unequal times.

In expressing this reason he makes use of this method. For, he says, taking the culminating degree and that of the releaser (which he calls the precedent degree) and the destructive degree (which he calls the succedent degree), he examines how many seasonal hours distant from the meridian the precedent degree is. This is done as follows (for it will be necessary to set out the method more clearly since in the entire exposition Ptolemy makes use of this method in the most precise manner). We make the number of hours distant from the meridian as follows. We will see how many degrees of ascension on the right sphere are laid down[104] for the Midheaven itself, and how many are laid down for the releaser, and after subtracting the lesser number of degrees from the greater, we will divide the remaining degrees by the hourly magnitude that is laid down for the degree of the releaser in the appropriate zone if it is above the earth, but if it should be below the earth (that is, in the degrees around the horizon), the hourly magnitude that is laid down for its diameter, and we will have from this the [divided] hours (or parts of hours) that the releaser is distant from the Midheaven. Then we see what sort of position the succeeding place has in relation to the Midheaven, again by knowing what is laid down for it upon the right sphere and by comparing it to those degrees of the Midheaven which we have (that is, by subtracting the lesser from the greater). Having the remaining degrees of its position, then, and again knowing what is laid down for the degree of the

[103] *exarma.*

[104] That is, laid down or listed in the tables.

succeeding destroyer itself in the appropriate zone if the succeeding place should be above the earth, but if under the earth, what is laid down for the degree diametrical to it, and multiplying the hours that the releaser (the precedent) is distant from the Midheaven into this hourly magnitude, and comparing the resulting number to that of the position of the succedent, which we have, (that is, we subtract the lesser from the greater), and we will have the remaining times after which we will say that the succedent place comes to the precedent, which times we will make equal in number to years. The method itself is general and most precise; he finds it accurately with the releaser in every position.

For Ptolemy, the circuit from the aforesaid cause has been accomplished; for, having inverted it, he says that since the sections of the zodiac distant from the meridian by the same seasonal hours come to be along one and the same of the said semicircles, it will also be necessary to find after how many equipartite times the succeeding section also will be distant from the meridian by seasonal hours equal to the preceding. When we have determined these, we will also investigate by how many equipartite times the succeeding degree at its original position was distant from the degree of the same Midheaven, again by means of ascensions on the right sphere. [And we will investigate] how many seasonal hours it made to the preceding by multiplying them into the number of hourly times of the succeeding degree (again, if the comparison of seasonal hours was in relation to a Midheaven above the earth, multiplying it into the number of diurnal hours, if in relation to a Midheaven under the earth, into the number of nocturnal hours). And by taking the result from the excess of both of the intervals, we will have the number of years in question.

In these passages, as I said, he has manifestly inverted the argument in order that it should provide the same position for the succedent place that the releaser had, by seasonal hours equal to those that the preceding place was distant from the Midheaven, and finding the multitude of times from places left over.

In order that what is being said should be made clearer, he says, let an illustration be laid down. And let it be supposed that the releaser is upon the beginning of Aries, and the succeeding place upon the beginning of Gemini, and the zone being that through lower Egypt. Ptolemy makes use of different positions. First, that the releaser is marking the hour; and since this is six hours distant from the Midheaven (for the *Hōroskopos* is 90 degrees distant from

the degree at the peak, and the magnitude of the hourly times has 15 degrees, by which the 90 degrees are divided, making 6 hours), and he also takes the hourly times in the succeeding degree (that is, in the beginning of Gemini) in the same zone, which are approximately 17, and he multiplies the 17 times into the six hours, and they come to 102 times. Again, it is necessary to take the original position of the succedent (at the beginning of Gemini) in relation to the Midheaven (that is, in relation to the beginning of Capricorn), and finding the first degree of Gemini in the right sphere to be in 148 times, and subtracting the 102 times of the 6 hours, he had the remaining times of the interval, which very times are totalled from the ascensions of Aries and Taurus in the 3rd zone.

After this, he again supposes that the releaser culminates; since it is at the very place of the culminating degree, he makes use only of the position of the succedent upon the right sphere, and the beginning of Gemini is distant from that of Aries by 58 times.

Thirdly, he supposes the releaser to be setting, distant from the culminating degree by 6 hours. Again he multiplies these into the 17 times of the succedent, and they become 102 degrees. Since, then, the beginning of Cancer now culminates for this arrangement, while the beginning of Gemini is distant from Cancer in the preceding direction by 32 times, for this reason, after having subtracted these times from 102 times, 80 times are the remainder. And the same number is found in the case of the descensions of Ares and Taurus, that is, for as many times as the diameters (that is, the Scales and Scorpio) ascend.

And after the differentiating of the 3 pivots, he supposes that the releaser is between the meridian and the occidental horizon, and he sets it out that the 18th degree of Taurus culminates. Since therefore the beginning of Aries has 15 hourly times, while the 18th degree of Taurus is distant by approximately 45 times on the right sphere, having divided these times by the number 15, he finds the releaser to be 3 seasonal hours distant from the Midheaven. And multiplying these into the hourly magnitude of the succedent (that is, into the number 17), 51 results. But the beginning of Gemini is distant from the Midheaven by 13 times in the succeeding direction, which I collect together with the 51 times, and approximately 64 results.

Nevertheless, it does not appear consistent with this example that he made use of the aforesaid. For it was necessary, since he supposed the releaser to be in the 9th place, to investigate when it

will come to the setting degree, which he calls destructive, which he sought when the succeeding place came to the releaser (that is, the beginning of Gemini to the beginning of Aries).

He says that another method is simpler, that if the releaser is found between the pivots (say, now, between the Midheaven and the Descendant), it is requisite to take the culminations and the descensions, as in the case before us, 58 culminations and 70 co-descensions. Then, after learning, as it is prescribed, how many seasonal hours the releaser is distant from either one of the pivots, however great a part these should be of the six seasonal hours of the quadrant, just so great a part of the excess of both sums we will add or subtract from the pivots being compared.

For example, since of the 70 and 58 mentioned above, the excess is 12 times, while the preceding place was laid down to be three equal seasonal hours distant from each of the pivots, which are a half-part of the six hours, by also taking half of the 12 times and either adding to the 58 times or subtracting from the 70 times, we will find the [result] to be 64 times.

Though if it was removed from either of the pivots by two seasonal hours, which are a third-part of 6 hours, we will again take one-third of the 12 excess times, that is, 4. And if the distance of two hours had been laid down to be from the Midheaven, we would have added to the 58 times; but if from the Descendant, we would have subtracted from the 70 times.

Such are the methods of life expectancy that Ptolemy set out. And for the rest, he adds that it will be necessary to examine with precision, with the dispositions likewise found for the years[105], whether [the encounters] are terminally destructive if in addition to the encounter being afflicted, the ingress of the [time-lords][106] is found to be harmful in relation to these places themselves; or whether [the encounters] are only subject to crisis if (as was said before) one of the natal benefics should be helpful at the time of

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[105] From context and a comparison with the Ptolemaic text this seems to refer to the establishing of the time-lords concurrent with the directed encounters.

[106] Assuming that the genitive pronoun *autōn* here refers back to the time-lords, since Ptolemy makes it clear at the end of his treatment of the division of the times that it is the transits of the time-lords that are most significant.

the encounter (for when the ingress of [the benefic time-lords] is more powerful than that of the [malefics], it provides aid); but when all are benevolent, one must suppose only torpor or mischief. Nevertheless, he said that nothing prevents [us], if the releasing is in doubt[107] from the fact that these things have happened before, from having confidence for future events in those [releasings] that are more in accord with them; nor is there anything to prevent us by way of observation from retaining all [the releasings] due to the equality of what has been found, while making an examination of them with respect to more and less.[108]

For all these reasons, Ptolemy gives us leave to consider the difficulties in regard to the foreknowledge of the completion of the expected term of life; for, many qualifications are dubious. And after the life has come to an end, it is easy to find the contrary dispositions, though it is difficult while the native is alive, and especially if someone chances to be unreflective of the ingresses of the remaining stars in accordance with the procession of years. Nevertheless, in the case of those nativities for which the releaser and the destroyer are not in doubt, and with the ingresses and positions of the stars in accordance with the procession of years being known, it is possible, I believe, to show easily the completion of life. And Manetho says nearly the same things in his verses concerning the length of life.

12. Concerning Bodily Form and Mixture

We have already made mention quantitatively[109] of the bodily

[107] Reading *distazō* here instead of *diastazō*.

[108] In other words, if according to the putative releaser the native should either have died or had a major crisis, yet he manifestly did not, we may not have selected the correct releaser. Ptolemy says that there is nothing wrong with trying to work backwards and see if there is a releaser that does account for the times of crisis in the native's life, yet does not predict crises or death when it did not occur. Alternatively, he says that we may regard all the releasers as being equally entitled, and examine what happened during the times when the concurrent time-lords were transiting the places of releasing.

[109] *posōs.*

appearance[110] of each of the begotten men in our speculations concerning the *Hōroskopos*,[111] and pursuant to this we here add on what pertains to the revelation of the bodily mixture, since the [parts] of the body are naturally honored[112] before those of the soul, as Ptolemy says, the body having the appearances of its unique intermixtures nearly connate with it because it is more material,...

[After Hephaistio's own opening, the remaining text in this chapter is a direct quotation of Ptolemy's own treatment of this topic and identical to the Ptolemaic text up to the last two paragraphs (according to the paragraphing in my translation of Bk III of the *Tetrabiblos*), where Hephaistio abridges the Ptolemaic text a little. For example, where Ptolemy says "the quadrant from the spring equinox to the summer solstice makes bodies of good skin, large stature, robust, with good eyes, abounding more in the wet and the hot," Hephaistio says this same quadrant "makes same [bodies] as the star of Zeus." No other astrologers are cited in this chapter.]

13. Concerning Bodily Injuries and Ailments

Again we will subjoin [this topic], telling of the [treatments] of Ptolemy[113] as well as other [treatments], and in sequence after the bodily forms he introduces the injuries and ailments belonging to these forms. And an injury is what has affected[114] the body all at once and has a pain that does not last, while an ailment [occurs] either continuously or by seizures. It is necessary, Ptolemy says, to observe carefully the two pivots, (that is, the Ascendant and the Descendant) and the Pre-Descendant, which is 6th from the *Hōroskopos*, and to observe how the malefic stars chance to be configured to them. For if either one or both the malefics should

[110] *idea.*

[111] See chapter 3 of this book of Hephaistio.

[112] *protimaō*. Ptolemy has *protupoō*, which means "molded prior to."

[113] In this chapter Hephaistio substantially reworks, rearranges, and abridges Bk III, chapter 13 of the *Tetrabiblos*, so I have not omitted it here. In a number of places in Hephaistio's version there may be some subtle alterations of Ptolemy's meaning. The reader is encouraged to compare the two texts.

[114] *diatithēmi.*

be in these places, or should be squaring or diametrically opposed to the degrees [pre-]ascending them, one must suspect bodily injuries and ailments for the offspring, and especially if one or both of the lights chance to be pivotal and the malefics ascend after them or chance to pre-ascend them.

And the parts of the *zōidia* surrounding the injured part of the horizon will indicate the part of the body, while the natures of the stars reveal the species and the causes of the accidents. Of the *zōidia*, as we have said, Aries is taken for the head; Taurus for the neck; Gemini for the shoulders and arms; Cancer for the upper chest and ribs; Leo for the heart and breast; Virgo for the belly; Libra for rump and haunches; Scorpio for the modest and seminal parts; Sagittarius for the thighs; Capricorn for the knees; Aquarius for the legs; Pisces for the feet.[115]

Of the stars, Kronos has authority over the human parts of the right ears, and spleen, bladder, phlegm, and bones; the star of Zeus over touch, lung, bronchial tubes, semen; the star of Ares over the left ear, kidneys, veins, and [private] parts; the Sun over sight, brain, heart, sinews, and the right-side of everything; the star of Venus over smell, liver, flesh; the star of Hermes over speech, reason, tongue, bile, buttocks; the Moon over taste, gullet, stomach, belly, womb, and the left-side of everything.

It is one of the generalities that injuries happen for the most part when the malefics imposing the cause are oriental, while conversely there are ailments when they are occidental.

Certain particular [figures] have already gained exceptional scrutiny. For, impairment of vision is produced whenever the lights should be indicative,[116] for one of the eyes when one of the lights should be so, and for the two eyes when both should be so. And especially, the Moon by herself signifies the impairment when she is in a waning[117] phase in the aforesaid pivots, having the star of Ares or the star of Kronos or an afflicted star carried to her while this star is oriental, if she also applies to one of cloud-like clusters in the zodiac, as to the nebula of Cancer (which is called the

[115] The assignment of body parts to the *zōidia* is not found in the Ptolemaic text.

[116] *sēmantikos*.

[117] *apokroustikos*.

Manger[118]) and to the Pleiades and to the arrow point of Sagittarius and to the sting of Scorpio and to the parts around the Lock or to the pitcher of Aquarius. And if this should happen to both the lights (that is, the afflicted planets and malefics should be configured east to the Sun and west to the Moon), they will cause the impairment for both eyes: configured with Ares, from a blow or stroke, configured with Hermes, in palaestras and gymnasiums or by attacks of malefactors; and from Kronos by chills or cataracts or glaucoma.

And from Aphrodite being present with Kronos or Ares while they are in superior position or diametrical [to her], men become sterile, while women are overwhelmed with miscarriages and premature births and abortions, and especially in Cancer and Virgo and Capricorn. And they become eunuchs or hermaphrodites or women without holes and orifices whenever the Moon, while waxing, should apply to the star of Ares while Kronos testifies to Hermes. And with the lights and the star of Aphrodite being masculinized, and with the Moon waning and the malefics being carried to Aphrodite and the Moon, the men become castrated or have their parts injured, and especially in Aries, Leo, Scorpio, Capricorn, Aquarius; the women become childless and sterile.

Sometimes such natives do not remain without injury to sight; but when the star of Hermes and the star of Kronos are present together upon the said pivots, they will have the tongue impeded, and especially when the star of Hermes should also be under the beams when the Sun is setting.[119] And when the star of Ares should be configured with them, it loosens the impediment of the tongue.

Again, if the lights should be carried to the malefics upon pivots, either at the same time or diametrically, or if the malefics should be carried to the lights, and especially when the Moon is upon the nodes or the bendings (that is, in the southern or northern extremity) or upon the blameworthy *zōidia*, such as Aries, Taurus, Cancer, Scorpio, Capricorn, the natives become hump-backed or crippled or lame. When the malefics are diametrical, they for the

[118] *Phatnē*

[119] It is interesting that the Ptolemaic text here has "and especially when the star of Hermes should also be *occidental* and both are configured to the Moon." According to Hephaistio's word usage, 'occidental' would seem to be synonymous with being under the beams.

most part cause dangers from hanging or collapses or quadrupeds or attacks of robbers, and especially when Hermes should be present or look on. For the most part, injuries come about when the Moon is near the spring equinox through white leprosy; near the summer solstice through lichens; near the autumn equinox through leprosy; and near the winter solstice, through moles and the like.

But ailments are apt to result whenever the malefics should be configured upon the above positions, though in the opposite manner (that is, west with respect to the Sun and east with respect to the Moon). And again in general, Kronos makes the natives full of phlegm, emaciated, cold in the belly, prone to dropsy, jaundiced, prone to coughing, vomiting, colic and those with elephantiasis; it also makes women prone to disorders of the womb. The star of Ares makes the natives liable to spit blood, melancholic, diseased in the lungs, those with scabies, and in addition, it makes the natives continually irritated by cuts or cauterizing of the hidden parts on account of fistulas and hemorrhoids or tumors, or also burning ulcers or sores; and furthermore, it is apt to overwhelm women with miscarriages or abortions.

The star of Hermes cooperates with them, especially for the intensification of the ill-effects, with the star of Kronos in the direction of the colder, and rheumatisms and accumulations of fluids, especially of those around the chest and throat and stomach; and with the star of Ares by being strong in the direction of the dryer, as in the cases of ulcerated eyelids and eschars and abscesses and erysipelas and wild lichens and black bile, or madness or the sacred disease.

In a particular manner, when Cancer and Capricorn and Pisces and, on the whole, the terrestrial and the piscine *zōidia*, chance to be upon the place of those furnishing the cause with regard to life, they cause ailments through ulcers and lichens or scales or scrofula or fistulas or elephantiasis. Sagittarius and Gemini cause ailments through falling sickness or seizures. And when the stars are encountered in the last degrees of the twelfth-parts, they cause ailments and injuries, especially in regard to the extremities. With these things being so, if none of the benefics should be configured with the malefics which impose the causes, the ailments will become incurable and painful; but when these [benefics] are looking on, they become easily alleviated and moderate, and at times even easy to get rid of.

The [treatments] of Dorotheus are likewise in accord with these.

One must examine these [figures], he says: If the 6th *zōidion* is bestial or moist, or the lord of this domicile is itself in such a place, it causes injury; and Kronos injuries through fluxes; Ares through burning or bites of wild beasts or by being taken captive by a spear, but when it is occidental, through coughing up blood; and when Zeus is afflicted, it causes some bad injury through the drinking of wine, and at times also it swells the liver.[120]

14. Concerning the Lot of Injury

The Lot of Injury is taken for day births from Kronos to Ares and an equal amount from the *Hōroskopos*, but in the case of nocturnal births from Ares to Kronos, and it is necessary to examine the lord of the place at which it falls out, how it is situated, and what the *zōidion* signifies in relation to parts of the body; we say that the injury is there.[121] And Dorotheus says that it is necessary to examine the trigon lords of the subterraneous pivot, and accept the lord of the sect for the quality of death, and the second lord for injury. It is requisite, then, to examine how this [lord] lies in the nativity in relation to [it] and to the Lot of Injury (which we explained before), and to declare accordingly; for, the accord of many bears a truth that is known well.[122]

"When it is carried beyond the culminating *zōidion*."

not only when the Moon is in the subterraneous pivot, as he said, are the natives born short, but again when it is near to conjunction[123] along with Kronos, and in the occidental horizon; for by observation it was found thus.

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120 This passage clearly correlates with IV 1, 66-71 of the Arabic version of Dorotheus in Pingree's translation. One thing that is interesting from comparing the passages is that Hephaistio is clearly using the term 'occidental' more in the manner of Paulus than of Ptolemy, for the more expanded Arabic version speaks of Ares' being "covered up under the Sun's light" where Hephaistio simply says "occidental."

121 Compare the Arabic version of Dorotheus, IV 1, 75 for this lot.

122 Compare the Arabic version of Dorotheus, IV, 1, 81-83.

123 With the Sun.

15. Concerning Quality of Soul

We have already made mention of these [issues] in the treatments hitherto; for, the qualities that pertain to the soul are quantitatively[124] subsequent to the corporeal mixture. And since Ptolemy made mention of these issues in a way peculiar to him,[125] we will again quote the principal matters from his [expositions], with abridgements. Of such qualities, those concerning the more noetic and rational part are grasped through the condition that is studied in accordance with the star of Hermes; those concerning the part that is non-rational and that pertains to character[126] from the Moon and from the stars configured with her in separations and applications. They are also grasped through the *zōidia* in which Hermes and the Moon are found; and furthermore from the stars that assume the predomination over them; and again, from their figures in relation to the Sun and the pivots.

[In the detailed delineations that constitute the remainder of this chapter, Hephaistio does what he says in his first paragraph, mostly abridging, occasionally adding or substituting. He gives such detailed delineations for Kronos and Zeus, both alone and with the co-rulership of the other planets. He breaks off with Ares, saying that the remaining delineations can be conjectured from the nature and power of those stars. He concludes with an abridgment of Ptolemy's description of the contribution of the Moon and the Sun to the quality of soul.]

16. Concerning Ailments of the Soul

We have likewise already made mention of these matters also, but since [Ptolemy] sets them out in a manner of his own, in following him we will quote the same with abridgment.

Epileptics, for the most part, are all those who, when the Moon and the star of Hermes (as we said) are unconnected to each other and to the rising horizon, have the star of Kronos by day and the

[124] *posōs*.
[125] *idiazontōs*.
[126] *ēthikos*. The received Ptolemaic text has *aisthētikos* (pertaining to sensation) here, which is no small difference.

star of Ares by night pivotal and scrutinizing the above figure....

[Hephaistio omits Ptolemy's general introductory remarks to this topic (first two paragraphs in Bk III, chapter 15 of my translation of *Tetrabiblos*, quotes the rest virtually word for word, with only slight abridgments toward the end.]

17. Concerning Fortune Pertaining to Acquisition

In the external matters, it is requisite for the circumstances surrounding acquisition to be connected with bodily affinities and accordingly to come first. It will be necessary, then, to examine the Lot of Fortune, as Ptolemy says in a knowledgeable manner, which always has the interval from the Sun to the Moon and is projected from the *Hōroskopos*. It is requisite, then, to investigate the stars that assume the rulership of the twelfth-part upon which it falls, and how these stars share in power and familiarity....

[The remainder of this chapter is nearly identical to chapter 2 of Bk IV of the *Tetrabiblos*, with a few minor and unimportant abridgments. There is one addition. The Hephaistio text adds that "when Kronos is simply trine to Zeus, even apart from the Lot of Fortune, it produces those who are exceedingly rich."]

18. Concerning Fortune Pertaining to Rank

Also, the fortune pertaining to rank was connected to the affinities of the soul. It will be necessary, then, to examine matters of rank and the happiness of such both from the disposition of the lights and the familiarity of the stars spear-bearing for them. For when both the lights are pivotal in masculine *zōidia*, or again both of them, or even one of them, and especially the light of the sect, also has the five stars spear-bearing,[127] east relative to the Sun and west

[127] Hephaistio's Greek text is slightly different than Ptolemy's here, representing one possible reading of an ambiguity in the Ptolemy text as we have it. My translation of the Ptolemaic passage (Bk IV, chapter 3) reads,

"For when both the lights are in masculine *zōidia*, and again both of them,

relative to the Moon, the offspring will be kings. And if the spear-bearing and responsible stars should be pivotal,[128] [the natives] will become great and powerful and world-rulers; and they will be even more happy if the spear-bearing stars are configured to the right of the pivot under[129] the earth. But with the other things being so, if the Sun alone should be in a masculine *zōidion* while the Moon is in a feminine one, and one of the lights is pivotal, the natives will be only governors, lords of life and death. And if in addition to these, the spear-bearing stars should not be pivotal or should not testify to the pivots, the natives will be merely great and will be in the particular rank that pertains to the wearing of wreaths or of guardianship or of military command, and not in that of governors. And if the lights should not be pivotal, but most of the spear-bearing stars are either pivotal or configured with the pivots, they will not come into the ranks that are more outstanding, but into political leadership and a modest degree of expectation concerning their livelihood; though if the spear-bearing stars are not associated with the pivots, [the natives] are rendered obscure in their actions and without advancement. And finally, they become abject and unhappy in their fortunes whenever neither of the lights chances to be either pivotal[130] in a masculine *zōidion*, or chances to have benefics as spear-bearers.

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or even one of them, are pivotal, and especially when the light of the sect also has the five stars spear-bearing..."

The difference is that Hephaistio's text forces the pivotal condition back on both the lights, whereas my translation assigns it to one or both the lights. However, my own translation is in error in the last part. The correct version of the alternative I am suggesting in my own translation should read,

"For when both the lights are in masculine *zōidia*, and again both of them, or even one of them, are pivotal, especially the light of the sect, with the five stars also spear-bearing..."

[128] The Ptolemaic text adds here "or configured to the pivot above the earth."

[129] The Ptolemaic text has "pivot above the earth."

[130] The Ptolemaic text clearly has "whenever neither of the lights chances to be either pivotal *or* in a masculine *zōidion*, or chances to have benefics as spear-bearers," again a somewhat important difference corresponding to the different readings mentioned in the first note to this section.

[Hephaistio omits the remainder of Ptolemy's chapter.]

We are setting out both these things to which Ptolemy gave heed and the treatments by others and Dorotheus, in order that we may derive the concord of truth from many approved [treatments]. Dorotheus, then, makes his examination from the trigon lords, as follows.

"Those having authority over the triangle in which Helios is god."

And he says that it is also necessary to examine how the lords of the Hour and the Midheaven and of Life[131] lie in the nativity (for if they should be found to be well situated, they signify fine things; if situated in the opposite manner, the opposite things; and if situated moderately, moderate things). It is also necessary to examine the Lot of Fortune according to him (that is, from Sun to Moon and an equal amount from the *Hōroskopos* in diurnal nativities, and from Moon to Sun and likewise an equal amount from the *Hōroskopos* in nocturnal nativities), and what kind of stars see the Lot and how they are situated. If then the lord of the Lot should be found in a bad place and the benefics are in aversion to the Moon, while the malefics are pivotal or ascending,[132] know that the native who chances to have it so will be unfortunate; but if they[133] should be in their proper places and should scrutinize the Moon (clearly, with them seeing the Lot), know that the native will be fortunate. Again, if we should find the malefics in the nativity to be pivotal, with the benefics returning,[134] and again if the Moon should be separating from the malefics, but applying to benefics, such natives will have good fortune in the last part of their lives. When they are allotted the second place of livelihood....[135]

Nevertheless, others of the ancients (one of whom is Porphyry) have said that malefics chancing to be in the 11th place must not do

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[131] The second *zōidion* in a whole-sign house system.

[132] *epanerchomai*. This is probably a synonym for 'post-ascending,' but the word could also mean 'returning'.

[133] Context would suggest that the malefics are meant here.

[134] *epanerchomai* again.

[135] Apparent lacuna here.

harm;[136] likewise, it is requisite for those causing [the natives] harm to take over as the age advances. Again, he says, count from the lord of the second place up to the second itself and project an equal amount from the Hour, and again examine that *zōidion* upon which it falls out,[137] what kind of stars it has and how they are situated, similarly to the above [discussions] related to this topic, and make a declaration. And if benefics should see the place, they signify goods things; if malefics, bad things. And if one of the benefics should see the place when it is occidental and about to be oriental after 7 days,[138] it will thus furnish wealth and weal.

Also, concerning all the lots he gives this command: if the lot should occupy a good *zōidion* and its lord is either in this *zōidion* or in such a good place and out of the beams, it brings very many good things in the nativity; but if it should be under the beams or just about to go into concealment, whatever they signify, he says,

> "dries up quickly when falling under the light
> within a short interval."

And he also says this: examine which of the stars in the nativity first arrives at the place of the Moon or that of the *Hōroskopos*; for, in being the first to arrive at these places, this star will reveal the measure of the fortune. And he makes an examination of the nativities in such a manner, as he sets out;

> "And we will traverse all and each topic
> of the nativity that you may learn."[139]

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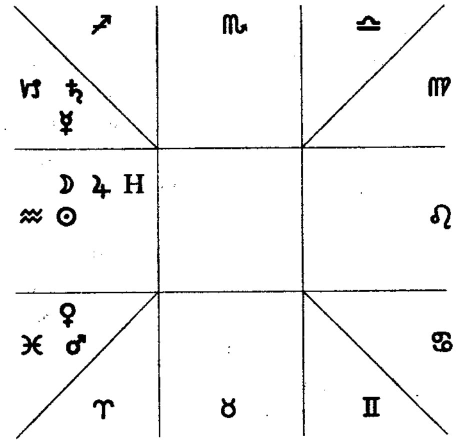
[136] That is, if the native is to be fortunate.

[137] This is the Lot of Livelihood. Since a whole-sign house system is intended here, we must take the interval from the lord of the second *zōidion* up to the beginning of the second *zōidion*. This lot does not reverse by night.

[138] Because the interval from occidentality to orientality is only 7 days here, it seems likely that Dorotheus was using the definition of occidentality that considers it to be synonymous with being under the beams, while orientality means that a planet has already heliacally risen. Cf. Paulus' *Introductory Matters*, chapter 14.

[139] Most of this Dorotheus material can be found in different places in Bk I, chapters 20, 21, 24, 25, 26 of the Arabic version of Dorotheus as translated by Pingree.

Now, we should also add here the manner in which others (those around Petosiris and Nechepso, and of them, Antigonus of Nicaea) did indeed investigate nativities.



Someone was born, he said, having the Sun at the 8th degree of Aquarius; the Moon and Zeus and the *Hōroskopos*, all three upon the first degree of the same *zōidion* Aquarius; Kronos at the 10th degree of Capricorn; Hermes with him at the 12th degree; Aphrodite at the 12th degree of Pisces; Ares with her at the 22nd degree; the Midheaven at the 22nd degree of Scorpio.[140] Such a one, having been adopted as a son by a certain emperor who was of the same family, likewise became emperor himself around his 42nd year. Being wise and educated, he was honored like a god with shrines and sacred precincts. And though he was joined to one wife from her maidenhood, he was childless. Also, he had one sister, and he was engaged in rebellions and discord with his relatives. When he came to about his 63rd year, he died, falling victim to a shortness of breath caused by dropsy.

And the reason why these things happened to him is investigated in this manner. He became emperor because the two lights were on the *Hōroskopos*, and especially because the Moon was in sect and applying to the *Hōroskopos* to the degree and also to Zeus, which is going to make its morning appearance after seven days,[141] and since the spear-bearers of these stars[142] were themselves

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[140] This is thought to be the natal data of the Roman emperor Hadrian. The first few paragraphs are also found in Neugebauer and Van Hoesen's *Greek Horoscopes*, No. L 76, p. 90.

[141] The standard idealized interval for heliacal rising of a planet was 15 degrees. The Sun is presently 7 degrees ahead of Jupiter in the order of *zōidia*. In another 7 days the Sun will be about 15 degrees distant, and

found to be familiarly [situated],[143] with Aphrodite present in her own exaltation, and Ares making a position in his own trigon and in his own degrees,[144] both in their own places and ascending after the Moon. And in addition, the lord of the cosmos, the Sun, was a spear-bearer to her, being in the degrees following her, and itself had Kronos as a spear-bearer, in its own domicile, and Hermes as well, both being at their morning rising. It must also be indicative that the Moon is about to apply to one of the bright non-wandering stars at the 20th degree;[145] for, it is not only necessary to examine the application of the Moon to planets, but also to the non-wandering stars.

He came to be of good size and manly and gracious because the two lights were pivotal, and even on the *Hōroskopos*, and they were in a masculine *zōidion* of human shape. He was wise and educated and profound because of Hermes chancing to be at its morning appearance, with Kronos in the twelfth *zōidion*, and spear-bearing for the Sun. And such was brought about from an early age owing to the [morning] appearance; for always the morning risers produce something from youth, while the evening risers show their activities progressively.

And it is necessary to examine whether the lord of the place at the peak[146] is well situated and sees its place. For when it is oriental, it makes the natives notable and effective and hard to overcome, and also when it is occidental if it is not poorly situated, as is the case in the theme[147] before us (Ares, the lord of Scorpio, also being uncorrupted in Pisces in its own trigon and in its own degrees and seeing[148] the place at the peak). But if the lord of the place at the peak is poorly situated, it causes the opposite. And if ever the

Jupiter will first be seen as a morning star, having emerged from the glare of the Sun.

142 That is, the Sun and Moon.

143 The Greek way of expressing that a planet is dignified.

144 That is, in his own bounds (terms).

145 It is not clear what this star is.

146 A common Greek expression for the Midheaven.

147 Theme is one of the Greek words for a chart, something set before us.

148 That is, aspecting the Midheaven. Most Greek aspect words refer to looking ahead in the order of the *zōidia*, but not this time.

masters of the unprofitable places chance to be upon profitable places, they point to moderation in life. For, the star of Zeus provided that which is of good judgment and high-minded and munificent and effective in the forelying disposition, since it is on the *Hōroskopos* and is spear-bearing for the Sun and is on the same pivot as the Moon. The cause of his having many legal adversaries and many who plotted against him was from the two lights that comprise the power being enclosed[149] by the two malefics, with Kronos being at its morning rising and spear-bearing, and Ares being at its evening [setting]. That he prevailed over the hostility of such persons resulted especially from Hermes being with Kronos in the domicile of Kronos and both chancing to be in the twelfth place.

That he was honored and reverenced by all resulted from Zeus' spear-bearing for the Sun while being upon a pivot; for, being spear-bearer to the Sun and Moon in this fashion always makes the native extolled and attended and reverenced by those who are equally honored or even more highly honored; the beneficence also holds true because of Zeus' chancing to be so situated. That he was both beneficent to many in this manner and reverenced by many, resulted (as I was saying) from the pivotal position of the Sun and Moon, which have the five planets as spear-bearers while being familiarly situated. For every time that the Sun or the Moon or both chance to be on the active pivots especially (that is, the pivot of the *Hōroskopos* or the Midheaven) and have all the stars as spear-bearers in a fitting manner, they make the offspring who are in such a condition kings who hold sway over numerous nations. But since Hermes and Kronos happen to be in the twelfth place at their morning rising, spear-bearing for the Sun, they make the native wise, educated, and not well-intentioned but rather treacherous.

That such a one was joined to one woman from maidenhood did not here result from Aphrodite, but from the Moon being carried under the beams of the Sun. And generally speaking, keep in mind in the case of every theme, when Aphrodite chances to be upon a pivot or upon a post-ascensional *zōidion*,[150] and the Moon makes an application to Aphrodite and to other planets that happen to be co-present with Aphrodite, or testifying to her, it procures

149 In the later tradition this condition is called besieging.

150 That is, a succedent house (using the whole-sign house system).

marriages[151] for those who are so born. And if the Moon only makes an application to Aphrodite, it is indicative of a single marriage. But if the Moon makes an application neither to Aphrodite nor to one of the planets present with her or testifying to her, and the Moon is being carried to its full or new moon phase, and Aphrodite herself should be present with one star, in this manner it also makes for a single marriage, just as in the case of the nativity before us.

And the matter of the single sister for someone so born will similarly be demonstrated from the application of the Moon; for, the Moon was applying only to the star of Zeus up to her conjunctive phase with the Sun. But if she had made an application to several either by contact or by witnessing,[152] he would have had several siblings; for, as many times as natives so born have the natal Moon applying to certain stars up to a phase, just so many siblings will they have. Let this also be kept in mind by you, that for the application of the Moon, since benefics give siblings while malefics take them away, the benefics also become distributors of good siblings when they make appearances upon the pivots or upon the post-ascending *zōidia* if they chance to be present with the lights and familiarly situated, while the malefics become deprivers of siblings whenever they should be present with the lights and unfamiliarly situated. And one must also look at the differences of the *zōidia*, since if the *zōidia* that provide for the matter of siblings happen to be bicorporeal or tropical or fecund, they become a cause of having many siblings. But why did the Moon not give a masculine sibling since it was applying to the masculine star of Zeus? Because when the Sun is marking the hour in a masculine *zōidion* and accepting an application of the Moon, it for the most part becomes the cause of the fewness of masculine siblings.

The position of the Sun around the *Hōroskopos* brought it about that this one became childless; for, the Sun having dealings upon the Ascendant always becomes a cause of childlessness. Why was he engaged in offenses against his relatives? Because of the position of Hermes with Kronos. And what was the cause of such a one being adopted as a son? The star of Zeus making an appearance on the same pivot as the Moon in the first *zōidion*.

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151 That is, more than one marriage.

152 Applying bodily or applying an aspect.

What caused his dropsy and shortness of breath and the change of his life to an evil death? Because the two lights were enclosed by the malefics, with all the stars having a position in watery *zōidia*, the Descendant being in a terrestrial *zōidion* and enclosed by malefics0 by a figure,[153] we would say that the cause of the dropsy and the shortness of breath was made clear ahead of time from these things; for always, when the destroyers enclose the Sun or the Moon against the pivots, the causes of evil death come about.

It is not only necessary to examine these, but also the third and seventh and fortieth day of the birth, just as in the nativity before us, in the fortieth day[154] the Moon is found in Cancer, Ares in Aries, and it results that on that day the two malefics see the Moon, Kronos diametrically and Ares from a square on the right; this also, then, became a cause of his evil death. And it is not only necessary to observe the Moon in these days, but also how the other stars are situated, as in the case of the nativity.

After filling up how much time of life did such a one die? [The Moon] herself, having been found upon the degree of the *Hōroskopos*, becomes the releaser.[155] And after living for as many years as there are degrees of ascension from the Moon up to the side of a square[156] (that is, the first degree of Taurus), he will die; and when she applies to the malefics or to the Sun in the degrees in between, it will cause a crisis."[157]

Such is the treatment of the first nativity, then, as Antigonus set it out concisely from the things said by the ancients.

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153 Evidently the oppositions to Ares and Kronos, enclosing the Descendant.

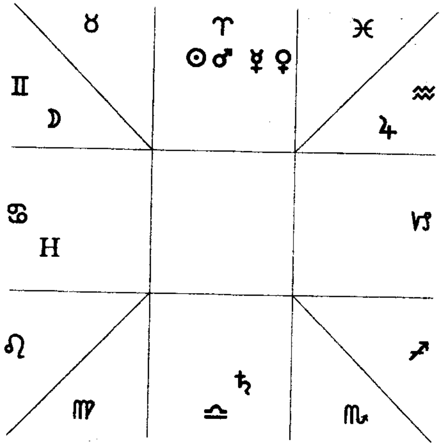
154 Here we have an indication that the fortieth day of the Moon was used to establish quality of death.

155 The releaser, or *apheta*, is in this case the planet that is directed.

156 It was standard Hellenistic doctrine that one could not live for more years than the ascensional degrees up to a square, although one could obviously live for fewer years. Valens repudiated this doctrine since he had seen counter-examples.

157 When the directed planet (in this case the Moon) encounters a malefic bodily or applies to one of its aspects, this was understood to cause a life crisis, sometimes resulting in death. It is not clear from this passage what directive method is being used.

Next he also made mention of the second nativity, as follows. Let it be the case that someone has the Sun in Aries around 19 degrees, in the bounds of Hermes; the Moon in Gemini in the 15th degree, in the bounds of Aphrodite; Kronos in Libra around 20 degrees, acronycal; Zeus in Aquarius in the 6th degree, in the bounds of Hermes in a morning rising; Ares in Aries around 15 degrees, in the bounds of Hermes; Aphrodite likewise in Aries around 5 degrees, in the bounds of Zeus; and Hermes in Aries around 6 degrees, in the bounds of Zeus (with these three furthermore being subject to setting); the *Hōroskopos* in Cancer in the 24th degree. Ares, he says, will rule over the nativity.[158] The third day of the Moon will be in Cancer, the seventh in Virgo, and the fortieth in Scorpio.[159]



The one having the stars so situated will be distinguished among those who are distinguished,[160] a man of authority who punishes many, very wealthy because of the trigon (with Kronos and Zeus and the Moon being in it), but one who is not unjustly accused

[158] It is not clear what system is being used here to determine Ares as the ruler of the nativity. It is not the domicile ruler of the next sign after the natal sign of the Moon (as advocated by Firmicus Maternus); nor is it the bound lord of the dominant light (which is here Hermes, bound lord of the Sun). It is also hard to see how it could be a quasi-Ptolemaic system either, since the domicile lord of the Sun is Ares, the exaltation lord the Sun (which cannot qualify as ruler of the nativity), the trigon ruler is the Sun (again excluded), the bound lord Hermes, and the planet making the closest aspect is Kronos. Perhaps Antigonus simply used the domicile lord of the predominating light.

[159] This is No. L40 in Neugebauer and van Hoesen's *Greek Horoscopes*, p. 79.

[160] Neugebauer translates this as "very distinguished, of very distinguished (ancestors)."

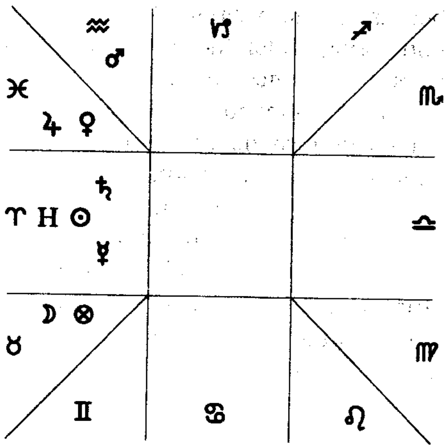
because of the position of Ares and Hermes upon the Midheaven, both being under the beams, and distinguished because of the 4 stars that chance to be in the Midheaven, and because of the prenatal conjunction; for no small power occurs with the prenatal conjunction whenever it chances to be upon a pivot, especially the *Hōroskopos* and the Midheaven. And he happens to be inattentive with regard to female intercourse and sordid with regard to male intercourse, especially because of Ares having position with Aphrodite and Hermes in Aries, which is licentious, and because of Aphrodite being seen by Kronos diametrically, and in addition because of all the stars themselves being in masculine *zōidia*. Now, since the Sun is upon its own exaltation and upon the Midheaven and has as spear-bearers the stars ascending before it in the same *zōidion* and also Zeus in Aquarius (for they remain spear-bearers up to the pre-ascending square position), the theme rendered the native splendid, perhaps, and very notable. Likewise, the Moon waxing in a triangular figure in relation to Kronos and Zeus made the native happy and very wealthy and one who provides many offerings and gifts to his fatherland. And let this not escape your notice, nor that with all or most of the stars in their own *zōidia* or places, it contributes to making dignified and notable men. The length of life of this native is known from the releasing of the Sun and from its square position, because it is in an opportune place and the prenatal conjunction occurred in the same *zōidion*.

It is requisite, then, to examine the given nativities in this manner; and so he makes mention of another and third nativity of someone, whom, he says, engaged in his own destruction and that of his forefathers around the 25th year. He had the Sun and the *Hōroskopos* in Aries; the Moon in Taurus; Kronos in Aries, making an appearance with a morning rising after three days; Hermes likewise in Aries in a morning setting; Zeus in Pisces in a morning rising; Aphrodite in Pisces in a morning station; Ares in Aquarius in a morning rising; the Lot of Fortune falls on Taurus. The star of Ares, he says, rules over the nativity.[161] The third day of the Moon is in Gemini, the seventh in Leo, the fortieth in Libra.[162]

[161] Here again, as in the previous nativity, the only feature that seems to distinguish Ares as ruler of the nativity is the fact that it is domicile ruler.

[162] This is No. L113, IV in Neugebauer and Van Hoesen's *Greek*

Such a one was from a great and distinguished family. I mean that the father and mother were most highly esteemed, though they died violent deaths; for, the native, though born with great expectations and though it seemed at that time that he would come into the kingship, being ill-advised around his 25th year, made a mistake, and engaging in an accu-



sation directed at the kingship, was killed with a certain older man (engaging in treachery because of him), with the members of his family being dismissed to humble [conditions]. That he became distinguished was because the Sun is in the *Hōroskopos* and has spear-bearers; that he was ill-advised was because Hermes and Kronos chanced to be in the domicile of Ares; that one of those of his family perished was because of the same figure; that he was cut in pieces was because the Moon is in Taurus, an amputated *zōidion*, and because Ares hurls rays at the post-ascension of the Midheaven; that the harm was from a man was because Ares is in a *zōidion* of human shape; that he was erotic was because of Aphrodite and Zeus; that he was fond of fighting was because the star of Ares is upon the post-ascension of the Midheaven and Hermes is in the domicile of Ares; and that he died badly around the 25th year was, he said, because the ascension[163] was the same (of Taurus and of

Horoscopes, p.108.

[163] Taurus and Aquarius are *zōidia* of equal ascension. The ascensional time of each of these *zōidia* is 25, for both the A and B Babylonian systems; thus, some directive method is implied here in the determination of length of life, probably the direction of either the Sun or the *Hōroskopos* in Aries (the degrees are not given) to a sextile ray cast by Ares in Aquarius. Ptolemy (Bk III, 11, p. 39 of my translation) says that the hexagonal ray can be destructive if it involves *zōidia* of seeing or hearing (which latter are similar to *zōidia* of equal ascension).

Aquarius, I believe).

Next, in making mention of other nativities, he also made careful observations of a similar kind, and in these nativities he says that when Aphrodite has declined from the place at the peak, in a unique manner it always causes instability for men in matters concerning women; but when Ares has himself declined from the place at the peak, in a unique manner it likewise causes instability for women in matters concerning men. And he says that every time the Moon or some of the wandering stars chance to be upon some pivot, increasing in longitude and latitude, along with one of the non-wandering bright stars—for example, with the so-called royal star[164] upon the heart of Leo at about the 5th degree—they make the fortunes greater and most highly esteemed; and they also cause the same thing upon the 5th degree of Aquarius.[165]) Also, when the Moon is parallel[166] in latitude with [the one] upon the 15th degree of Taurus,[167] it makes the natives wealthy, thrifty, and great men. Chancing to be upon the 27th degree,[168] it likewise makes brilliant leaders, active and religious men every one. Being parallel to the bright star upon the 30th degree,[169] it makes leaders or brilliant admirals; and similar things also come about upon the 7th degree of Scorpio,[170] as it makes friends of kings or cruel deputies and makes the natives venturesome and those who spend time away from home, warlike. In this manner, he says, one must also conjecture in the case of the other non-wandering stars.

Again, he says that those who have the Moon applying to benefics while making a separation from bright stars, these natives will be subordinate to those who have the Moon parallel to one of the bright stars by *zōidion*. And they are not those suffering violent death; for some degrees are ones of service, just as the king Nechepso says in his general [treatise]. In the case of nativities of little repute, you will find the Moon subtractive in longitude and in latitude and in light and being carried to malefics; for in this

[164] Regulus.
[165] Probably Fomalhaut.
[166] *paraballō.*
[167] Aldebaran.
[168] Bellatrix.
[169] Probably Alnilam.
[170] Probably Antares.

manner it makes the natives weak with respect to their bodies and ready to take offense with respect to their souls.

Also, in making a collection from the books of the *Salmeschoiniaka*,[171] he speaks in the same manner as it is there. And one must also examine the decans, since the first decan of the *Hōroskopos* deals with birth; the 28th from the *Hōroskopos*, which culminates early, deals with livelihood; the 25th, which culminates at noon, deals with sickness; the [1]9th, which rises late in the east, deals with injury; the 17th, which rises in the west, deals with marriage and wives; the 8th, door of Hades, deals with children, the one in the subterraneous [pivot] deals with death. These are the places that the ancient Egyptians used in every nativity.

Let such treatments, then, concerning the soul and livelihood and advancement, have been set out; and we will begin another subject likewise according to our sequence.

19. Concerning the Quality of Action

The quality of action is taken from the Sun and from the culminating *zōidion*. That is, it will be necessary to consider both that star nearest the Sun which has already made a morning appearance as well as the star upon the Midheaven, when this star has the application of the Moon most of all. And should the same star occupy both the said [places], we must make use of this one alone. And if there should [not][172] be one star occupying both of these places, but one should be related to one place only, we must likewise make use of it. And if one star has made the nearest appearance and another gains familiarity with the Midheaven and the Moon, we must make use of both, giving priority to the one having more counters for predomination, with regard to rulership in the 5 ways. And if no planet is found that has either made an appearance or is upon the Midheaven, we must take the lord [of the

[171] This no longer extant book of early Hellenistic astrology was evidently composed prior to the treatise of Nechepso and Petosiris, since it is cited in that treatise itself. The title means something like "Pictures."

[172] The Greek text has *kan men heurethēi de eis echōn amphotera alla pros hena monon echēi homoiōs autōi chrēsōmetha*. There is clearly a negative missing here, which I have supplied.

Midheaven], though in relation to occasional pursuits, and such [natives] are on the whole inactive. The star taking the rulership of action, then, will be determined in this manner, while the quality of action is taken from the specific character of the 3 stars Ares, Aphrodite, Hermes and from that of the *zōidia* they chance to be traversing, and furthermore from the combinations of the other stars with the 3 stars Ares, Aphrodite, Hermes.

Dorotheus says nearly the same thing when he says,

"Seek also for activity and what it is for each man,"

though of the pivots he puts the Midheaven first, the subterraneous pivot second, the *Hōroskopos* third, the Lot of Fortune fourth; he makes no mention of the Descendant. And whenever, he says, you should find all these places void of the three stars Ares, Aphrodite, Hermes, then examine which had an application of the Moon in the nativity. And if you should also find this void, examine which had an application to the Sun. Here I believe it is not necessary to take the star as applying to the Sun (for it will be under the beams), but rather take the star nearest the Sun which has made a morning appearance, as Ptolemy also says. And if you should not find this to be the case, then the sixth from the *Hōroskopos*. And last of all, the second *zōidion*, which is the left trigon of the Midheaven. It is requisite, then, to examine the priorities among these and [to consider] the mighty one of the three stars to be the one lying upon [it], and to assign to it the quality of action.[173]

[Hephaistio resumes his quotation of the Ptolemaic treatment with the specific delineations of the three stars when they have the lordship of the action, individually and in pairs, and continues quoting all the way to the end of Ptolemy's chapter. He condenses and rewrites the delineations somewhat, though they are substantially the same as in Ptolemy.]

Let there again be set out such matters from Dorotheus as they concern the Lot of Expedition, thusly:

[173] Dorotheus' treatment of action, as represented by this paragraph, does not survive in the Arabic version.

Whoever will be in warlike expeditions
You, being wise in this lesson, will tell.
First count from Phainōn[174] to Selenē[175],
Thereupon from the Hour, and whenever this number
Arrives at Scorpio or at the body of Aries,
Domiciles of Ares, or at Capricorn and Aquarius,
Of the star crooked of counsel[176], that man
Will be in campaigns. And should Ares, sacker of cities,
Possess a pivot, gazing upon the splendid lights,
And should there be light at the hour,
It also divides the spoils by lot.
Truly a man will not be glorious at the time of campaign
When he does not have a mixture of Kronos and Ares.[177]

20. Concerning Slaves

In the matter of slaves examine the Lot of Slaves. This is taken from Hermes to the Moon and an equal amount from the *Hōroskopos* by day, the reverse by night. Examine, then, the place upon which the Lot falls, and the stars configured with it; for when good stars look on, the slaves will be good and for a good [purpose];[178] but when bad stars look on, the opposite. Others took the Lot of Slaves as follows: taking [degrees] from Hermes up to the Lot of Fortune, they projected an equal amount from the *Hōroskopos*.[179]

21. Concerning Marriage and Sexual Union

And here we will first set out the treatments of Ptolemy. As he

[174] Poetic name for Kronos, meaning 'the shining one'.
[175] The Moon.
[176] Epithet for Kronos.
[177] This fragment from Dorotheus's treatment of activity and profession cannot be located in the Arabic version.
[178] *epi kalōi*.
[179] Presumably this version of the Lot of Slaves is irreversible. The reversible version is the Lot of Necessity, one of the seven Hermetic lots.

says, concerning the lawful co-habitation of man and woman one must investigate as follows. In the case of men, it is necessary to have in view how their Moon is positioned....

[Hephaistio proceeds to quote the entirety of Ptolemy's chapter 5 in Bk IV, with a few minor abridgments and attempts at rewording and rearrangement. He obliterates somewhat the distinction between lawful and unlawful unions, as drawn by Ptolemy himself.]

Again, we make a synopsis, by putting together the discussions of Nechepso and others in the verses of Dorotheus.[180]

"We will forthwith tell of an exciting marriage on both sides"

whenever the trigon lords[181] should be in bad places while Aphrodite is in good ones, and the natives accordingly marry well, though after some loss; but if Aphrodite is in bad places while the trigon-lords are in good ones, and Zeus and Ares are looking at Aphrodite, it makes, he says

"a woman who roams about in a frenzy, in which
manner she obtains companions."

And whenever the first trigon-lord is well situated, but the second ill, it signifies that the first years of wedlock are good, but the last poor; and it signifies the opposite when things hold in the opposite way.

And he thinks these things about marriage,

"Always when Aphrogenes[182] possesses the occidental pivot,"

[180] The following material corresponds to various passages in II 1-6 of the Arabic version of Dorotheus in the Pingree translation, which is a fairly long treatment of the subject of marriage; the excerpts that Hephaistio has made are scattered throughout this treatment. The delineations of the planets in the Arabic version appear to be freely modified when compared to the Greek text here.
[181] These are the trigon lords of Venus according to the Arabic version.
[182] Name for Aphrodite.

and if Aphrodite should be together with Zeus while Kronos or Ares looks upon them from another place, they sleep with the mistresses of the household; and let similar things be supposed in the case of women. When Aphrodite divides the hour or culminates while being out of sect, with Ares under the beams while being pivotal, the woman makes a marriage with someone of lower rank than she; and with Hermes observing, she takes to marriage one of the populace and one of mixed blood.

And if the 7th *zōidion* from the Hour should be afflicted by a malefic and under the beams, it causes this. And Kronos distinguishes the marriage in terms of old people or those who are dying or fathers; Zeus in terms of the populace; Hermes in terms of calculators and such, or it makes the women foul themselves with slaves; Ares makes them adulterers, and if Hermes is also present with him while he is thus, they make those who are murderers of their own wives; Aphrodite provides loss and difficult marriage.

...[183]And if Kronos should be found thus, the bed fellow is some old man or else a seducer;[184] and if Ares, someone of low estate or one who traffics in the body; and if Zeus, someone rich; if Aphrodite, someone in a cheerful and drunken condition; and if Hermes, someone by fraud and by contract and such like. And as for the times, when Zeus ingresses into the places of Aphrodite by transit, or even Kronos, it makes marriages, also when Aphrodite ingresses into her own places. It is requisite to make these conjectures in the case of those expected to marry soon, but one must likewise examine the marriage lots at that time.

22. Concerning Children

[The text of the first part of this chapter is virtually identical to that of Bk IV, chapter 6 of the *Tetrabiblos*.]

And Ptolemy set out these [matters] from the writings of Petosiris, and again Dorotheus speaks [on this topic] while making an

183 Probable lacuna in text. The upcoming passage evidently corresponds to II 3, 4-9 in the Arabic version, wherein the discussion is about the various planets as the lord of the marriage lot.

184 *phtheiras*.

examination concerning children. It is necessary to examine how the trigon lords of Zeus lie in the nativity, whether in good places or the opposite, or which of them is and which is not [in a good place], and to render [the effects] in relation to them,...[185] and likewise to indicate the first and second [profession][186] for them. Examine if the Lot [of Children] should be in good places and not in unprolific [places], since if it should be found in the 6th or in the 12th place, the native will either be childless, or else he will weep for his children. And if the Lot and the Descendant and likewise the squares to these are lacking in stars, and especially in good ones,

"I say that these are always lacking in offspring."

If the *zōidia* that provide children and the stars present upon them should be of the feminine nature, the children will be female, and if they are masculine or of mixed gender, the offspring will be masculine or mixed.[187]

23. Concerning Friends and Enemies[188]

Of friendly dispositions and the opposite, some are great and long lasting sympathies and enmities, but others are occasional friendships, abruptly broken off. In the case, then of those [dispositions] that are studied as major attributes, it is necessary to observe the most authoritative places in both nativities, namely, the solar and lunar places, the place of the *Hōroskopos*, and the place

185 Possible lacuna in text.

186 *praxis*.

187 The material in this short paragraph corresponds to II 8, 1-2, and II 10, 6-7 of the Arabic version of Dorotheus as translated by Pingree.

188 Although the first several paragraphs of this chapter follow the general flow of Ptolemy's treatment of friends and enemies in chapter 7 of Bk IV of the *Tetrabiblos*, and even uses much of Ptolemy's own phrasing, the interpretive procedure presented by Hephaistio is different in a number of important respects. It should be mentioned that Hephaistio does not claim that he is adhering to Ptolemy's presentation until later in the chapter when he begins to quote him verbatim. Thus, this chapter may represent Hephaistio's own modifications of Ptolemy's treatment.

of the Lot of Fortune, since when either all or most of them either chance to be upon the same twelfth-parts or else exchange places, and especially whenever the places marking the hour are apart from one another about 17½ degrees, they make sympathies that do not fail and are indissoluble and free from insult. But if they are positioned upon twelfth-parts that square or oppose diametrically, they make the greatest enmities and long lasting oppositions. And when they chance to be positioned in neither of these ways, but only in twelfth-parts that are configured [with each other], if they are in triangular or hexagonal [configurations], they make the sympathies lesser, as there occurs the occasional breaking off and pettinesses in friendships whenever the malefics transit the configuration, but truces and restitutions in enmities in accordance with the ingresses of the benefics to the figures.

And since there are three kinds of friendship and enmity (for these kinds obtain either absolutely through mutual preference or through need or through pleasure and pain), whenever the places of the lights alone are the same, one must suppose the friendship to be through preference, which is the best kind; but whenever they should be unharmonious to one another, one must likewise suppose a voluntary enmity without trust. And whenever the Lots of Fortune [are the same or unharmonious], one must suppose [a friendship or enmity] through need; and whenever the *Hōroskopoi* [are the same or unharmonious], [a friendship or enmity] through pleasure or pain. And whenever all or most of the said places are familiarized to one another, the friendship is composed from all the kinds, just as when they are all or most of them situated in an unfamiliar manner relative to one another, the enmity is composite.

Also, for those nativities in which the figures causing friendship are contemplated by malefics, or in the case when malefics ascend after them, one must assign the principal [contribution] of enmity to [the nativity with the contemplation of malefics]. And for those nativities in which there should be a superiority of the figure in the same or in the nearest *zōidion*, one must assign the higher authority and more commanding [role] in the friendship or enmity to [the nativity having the superiority]. And in the case of nativities in which the contemplation of the stars toward the power of benefics is better, one must return the more beneficial side of the friendship and the more corrective side of the enmity to [the nativity having such testimony], just as again [for nativities in which the contemplation of the stars] by benefics is better, [one must give] the

one being benefited from the friendship to [the nativity in which the contemplation by benefics is better].[189]

For those temporary concords and oppositions that are established from time to time, he says,...

[At this point Hephaistio begins to quote Ptolemy more or less verbatim to the end of Ptolemy's treatment of this topic, with no procedural or interpretive changes.]

Let us again set out what has been said so well by Dorotheus. Others, he says, look at the Lot of Eros, and clearly how it lies, by what stars it is contemplated, and they examine carefully the matter of friendship in relation to this lot.

"And whenever Ares should be in superior position to Hermes."

Likewise, if it should be in the hearing or seeing *zōidia*, the nativities will be sympathetic. Those *zōidia* equidistant from equinoctial *zōidion* hear each other: for example, Taurus and Pisces, Gemini and Aquarius, the others in order, but following Thrasyllus he says that Aries and Libra do not hear one another. And those *zōidia* equidistant from the tropical *zōidia* are seeing *zōidia*. But Aries imposes commands on Libra because in Aries the day is increased, while in Libra it is decreased. Similarly also, Taurus commands Virgo in the same fashion, and the rest. And *zōidia* of equal ascension are sympathetic to one another, especially if the Lots of Eros of the two nativities should fall on them. And among these there is more or less strength, more of it in the *zōidia* from Aries to Virgo, and less in the other hemisphere. And it is not only requisite to use the figures already set out for an examination of the circumstances of friendship in the case of friends, but also in the case of woman and man, and in the case of father and mother and children.[190]

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[189] The Greek in this entire paragraph is very tricky.

[190] I have not been able to identify any discussion of the synastry of the Lots of Eros anywhere in the received Arabic version of Dorotheus.

24. Concerning Travel Abroad

They carefully examine[191] the matter of travel abroad from the lights in relation to the position of the pivots, of both of them, but especially of the Moon. For when they have set or have declined from the pivots, it causes travel abroad. And when the star of Ares is in the 9th (that is, declining from the place at the peak, or when it is setting, it causes travel abroad, especially whenever it should have a position diametrical or square to the lights. And if the Lot of Fortune should fall out in the *zōidia* that cause being away from home, it makes the entire lives and the dwellings of the natives to be in foreign lands.

If then benefics regard the said places or are brought to them, [the natives] will have notable and profitable activities in the foreign land, and they will have a return journey that is quick and unimpeded; but if malefics do so, they will have a return journey that is full of harm and hard to carry out; and when benefics and malefics are mixed, they will have mixed travel abroad.

On the whole, it results that if the lights fall out in the declines of the eastern quadrants, the travel away from home is toward the orient and the southern parts of the inhabited world. But if they fall out in the declines of the western quadrants or in the Descendant itself, the travel is toward the northern parts and the occident. And should the *zōidia* that cause travel abroad chance to be single in form, either these themselves or the stars ruling over them, [the natives] will make journeys away from home after long intervals and occasionally; but if the *zōidia* chance to be bicorporeal or double in form, continuously and for a very long time.

When Zeus and Aphrodite become lords of the places that cause travel abroad and of the lights, they cause the journey to be not only without danger, but even delightful; and when the star of

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[191] At first glance, it would appear as if this chapter is a slightly abridged version of Bk IV, chapter 8 of the *Tetrabiblos*. However, Hephaistio does not attribute it to Ptolemy either at the beginning or at the end of the treatment, as is his custom; instead, he says that "they carefully examine the matter of travel," as if he is excerpting from some other text than Ptolemy's. This opens up the possibility that the Ptolemaic text is itself based on an earlier writing, with Ptolemy's own elaborations and refinements. This is why we have translated it in its entirety.

Hermes is present with these stars, it is better through gifts and honors. But when Kronos and Ares look upon the lights, and especially if they should be diametrical, the travels are dangerous and profitless. When they chance to be in watery *zōidia*, [this eventuates] through difficulty in sailing and shipwrecks, or desert places; in solid *zōidia*, by falling from overhangs and through winds; in tropical and equinoctial *zōidia*, through lack of provisions and disease-ridden conditions; in the *zōidia* of human shape, through pirates and attacks; in the terrestrial *zōidia*, through wild animals or earthquakes, and with Hermes present besides, through accusations, and moreover through the bites of snakes and venomous animals.

And one must conjecture the significations for the time of travel abroad from the quality of the occasional ingresses.

And again, for those interpreting the verses, we record the following for the sake of easy remembrance. Examine, he says, the third day of the nativity, in which the infant begins to take nourishment, whether Ares is present with the Moon at that time, or squares it, or opposes it diametrically, or if in this day the Moon should then become...[192]

"Phainōn[193] and Puroeis,[194] Kronos by night and Ares by day"

Again, consider the trigon lords of the light of the sect; if they should be in proper places, they do not cause travel abroad; but in places alien to them, they do.[195]

25. Concerning the Quality of Death

Here Ptolemy examines the circumstances surrounding death in a natural and skillful manner. For he says that "if the destruction should come about by releasing and encounter, it is fitting to observe the place of the encounter with regard to the quality of death; but if it should come about by the descent to the setting, the

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[192] Text breaks off at this point.

[193] Poetic name for Kronos, meaning 'the shining one'.

[194] Poetic name for Ares, meaning 'the fiery one'.

[195] I have not been able to cross reference this passage to any section of the received Arabic version of Dorotheus.

place of setting itself...."

[Hephaistio continues to quote almost verbatim the entire Ptolemaic chapter, with no significant changes as to content or method.]

Others carefully observe the circumstances surrounding the quality of death from the 8th place, considering its form and nature and the master of this place, and furthermore also the stars configured [with it], and from these they demonstrate the kind of death from the said natures of the stars and *zōidia*.

"Others, after counting from the Moon to the eighth *zōidion*
Of the Hour-Divider, gave them in turn from Kronos;
Indeed, for the place at which it left off and the lord of this place
They examine the witnesses, whoever they are;
From these they speak both the shameful and the noble end.[196]

26. Concerning the Division of the Times

And here, after having made the rounds of the present examination, we will first consider [this issue] according to Ptolemy, again in a natural and general manner. The man says that, just as in the case of absolutely all the genethlialogical topics, a certain destiny greater than the particular ones is presupposed, namely, that of the countries themselves, to which the particular matters in the nativities, though studied in a general manner, are naturally subject (such as the form of the body and the specific characteristics of the soul and the variations of customs), it is also necessary for the one who is inquiring in a natural manner to always lay hold of the primary and most authoritative cause, then accommodate the particular circumstances in relation to more and less. Thus, in the case of the temporal divisions, it is necessary to presuppose and

[196] This is a direct quote from Dorotheus in verse. The Arabic version of this passage in Pingree's translation reads: "Also there were some of those learned in the stars who counted from the Moon to the eighth, then cast it out from Saturn; wherever it reached, they looked at that sign, which it was and what planet was lord of that sign, [and] then they judged good or evil for him." (IV 1, 158). Notice that the testimonies of the planets has been omitted from the Arabic version.

examine the differences of the temporal ages and their suitability for each of the effects, lest we should ever unawares furnish marriage for an infant and the begetting of children or something appropriate to those who are more youthful for a quite old man, but rather we consider and adapt according to what the age classes are like and what they admit of.

There is, he says, one natural general approach of temporal divisions the same for all of mankind, in accordance with the likeness and analogy of the order of the seven planets, beginning from the first age and the first sphere from us, namely, that of the Moon, and leaving off with the last of the ages and the outermost of the planetary spheres, which is called that of Saturn; and in truth, the properties belonging to each of the ages agree with the nature of the planet in the comparison, which it will be needful to observe, in order that we may thereby examine the general [properties] of the temporal [divisions], while we may examine the differences of the particular [divisions] from the properties discovered in the nativities.

[After this somewhat abbreviated version of Ptolemy's opening of the last chapter of the *Tetrabiblos*, Hephaistio proceeds to quote Ptolemy nearly word for word up until the end of Ptolemy's treatment. There are only a few minor word changes, which could be due to Hephaistio's reading of somewhat illegible words in the manuscript at his disposal. It is worth noting that Hephaistio's quotation of the algorithmic and delineative portion of Ptolemy's directive and profective procedure for establishing time-lords is just about identical to our own received texts. The only difference concerns one sentence in the following paragraph, which is italicized. We quote our own translation of Ptolemy first, and then Hephaistio's version.

Ptolemy—"Whether the event will be good or the opposite is taken by means of the proper natural character of the time-lords in commixture, and by means of their original familiarization or antipathy to the place that is predominated. *At what times the effect will be more marked is shown by means of the configurations of the yearly and monthly zōidia to the places responsible, and by means of the configurations of the zōidia for the ingresses and for the phases of the Sun and Moon, to the yearly and monthly zōidia.* For, those [planets] related in a harmonious manner to the places disposed from the inception in the nativity, and those configured in a

harmonious manner to them according to the ingresses, are fit for the production of good things for the underlying form, even as they are fit for the production of foul things if they should be opposed; and those related in an inharmonious manner and out of sect are causes of bad things if they are diametrically opposed or in square to the transits, but no longer for the other configurations."

Hephaistio—"Whether the event will be good or the opposite is taken by means of the proper natural character of the time-lords in commixture, and by means of their original familiarization or antipathy to the place that is predominated. *At what times the effect will be more marked is shown by familiarization of the yearly and monthly zōidia, and through the ingresses and configurations of the Sun and Moon and stars.* For, those [planets] related in a harmonious manner to the places disposed from the inception in the nativity, and those configured in a harmonious manner to them according to the ingresses, are fit for the production of good things for the underlying form, even as they are fit for the production of foul things if they should be opposed; and those related in an inharmonious manner and out of sect are causes of bad things if they are diametrically opposed or in square to the transits, but no longer for the other configurations."

We now resume with Hephaistio's chapter on the division of the times.]

These things concerning the investigation of the times, then, Ptolemy sets out in a natural and general manner, while he leaves it for us to conjecture the particular attacks on the quality of each [time] from the general treatments. Next we will set out the treatments of others on this subject, and what we have found to be true as we have examined them by experience.

Dorotheus made use of the primary releaser when dividing the times.[197] If the nativity should be diurnal and the Sun upon the *Hōroskopos* or in the Midheaven or in the eleventh, he used the lord of its bounds; but he did not use it simply, but rather, as he says, it is requisite that it see its own bounds. And if it should not

[197] That is, he did not use all five releasing places as Ptolemy does in dividing the times, but rather the one of the five that has most authority, as Ptolemy himself does in his treatment of length of life.

be so, and some other star sees the Sun when the Sun occupies that star's[198] own domicile, this one is taken; but if this one should be in aversion to the Sun, while some other star should see the Sun while the Sun occupies that star's own exaltation, this one is taken; but if this one should also be in aversion to the Sun, some other star is taken that sees the Sun when the Sun occupies that star's own trigon. These things, then, if the Sun should be in advantageous places and is seen by the lord of its bounds or of its domicile or of its exaltation or of its trigon.[199] But if the Sun should not be in advantageous places, but the Moon chances to be in such places, we prefer its lord in the same manner; but if not, we prefer the lord of the Lot of Fortune; and again, if the Lot should not be so found, if the lord of the prenatal syzygy should be in an advantageous place, we prefer its lord; and if there is a full moon, we likewise prefer its lord; and if the lord of these should not be so found, last of all we take the lord of the *Hōroskopos* in the same manner. As he says,

"Always, then, that the releaser must gain the testimony of these."

In the case of a nocturnal nativity, we prefer the Moon when she is in an advantageous place; but if we do not find her so, and the Sun chances to be in the degrees close to the side of the *Hōroskopos* under the earth, we will again make use of its lord.[200] In addition to these matters, we must examine the releasing places and give preference to the one removed from and free from connection to a malefic. The times are given in the successive order of the bounds

[198] *ton idion oikon.* There is some ambiguity here (and in the upcoming parallel constructions) as to whether the domicile is the other star's or the Sun's; however, upcoming text and the corresponding passage in the Arabic version of Dorotheus confirm that we must be speaking of the other star's domicile.

[199] The Arabic version of Dorotheus as translated by Pingree (III 2, 1-13) adds the decanate to this list; however, there is not the least trace of it in Hephaistio's treatment, and I believe that this represents an Arabian addition to the list of dignities.

[200] The Arabic version of Dorotheus as translated by Pingree (III 2, 2-13) had earlier said that in order for the Sun to qualify as releaser in a diurnal birth if it is in the Ascendant, it must be in the degrees above the horizon.

according to the ascensions of the appropriate zone, he says.[201] And let there also be his illustration concerning these matters....[202]

27. Concerning the Year[203]

Project the multitude of years from the *Hōroskopos*, and consider the lord of the *zōidion* at which it leaves off, whether it sees the *Hōroskopos* and whether it is oriental and additive [in numbers] and in its own places[204] (that is, in its bounds or domicile or trigon or exaltation). That it is also necessary to set up the *Hōroskopos* of the year in the counter-nativity,[205] and the stars that contemplate it and its lord by fixity[206] and by transit. That the stars occupying their own thrones[207] rejoice even if they should be under the beams; the

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[201] This whole procedure is elaborated in the Arabic version of Dorotheus (III 2, 2-13). A much more detailed treatment with delineations may also be found in Bk III of Abu Mashar's *Revolutions of the Nativity* (Project Hindsight's Latin Track Volume XVI). This must be the method of establishing time-lords by means of the bounds only alluded to by Valens in Bk IV of the *Anthology*. It is interesting that this method seems to be an inversion of the Ptolemaic procedure, in that it makes the bound lord obtained by direction the principal time-lord, and the planet (or its ray) encountered in the direction the secondary time-lord. However, we must also mention that the bound lord is only mentioned once in Ptolemy's own procedure (almost in passing), and may not be authentic to his method.

[202] The example is lacking in the Hephaistio texts.

[203] Compare Bk IV 1, 1-22 of Pingree's translation of the Dorotheus text, although there is no reason to think Dorotheus is the only source for this material.

[204] These four astrological factors all pertain to planetary power.

[205] *antigenesis*. This is the standard Hellenistic term for a planetary return, in this case that of the Sun. In the Arabic version of the Dorotheus text as translated by Pingree, the solar return is defined as the moment when the Sun enters "the beginning of the minute in which it was on the day of the nativity." This is not the return described by Valens in Bk V, chapter 3 of the *Anthology*.

[206] That is, natally. The Greek *kata pēxis* is the standard Hellenistic expression for the fixing of the stars in their positions at the nativity, as opposed to their constantly changing positions by transit.

[207] Different astrologers give different definitions of what it means for a planet to be on its own throne. Sometimes it is identified with presence

benefics increase the good things and the destroyers are changed over in the direction of beneficence. That when the stars are in opposition to their own domiciles, they are corrupted.[208] That when we make the circumambulations[209] of the stars in the divisions of the times, it is necessary to know that the contacts of the planets and the *Hōroskopos* and the Midheaven and the Lot of Fortune with the non-wandering stars have a very great strength and actualization in accordance with their mixture,[210] and especially if they should have the same wind.[211] That, before all, it is necessary to investigate the lord of the year and its mixture and position and phase, and the planets that see it by fixity and by transit, and how it was situated at the nativity, and how it was found at the time of the transit. That the synodic stars are in power through participation in the solar light, though they render up their actualizations in later times.[212]

And if the lord should be well configured by benefics, reveal the year to be the best, and if it should be found in the opposites of the aforesaid, it is clear that one must suppose the opposite [effect]. And if it also chances to be in another's domicile, it will be worse; and if the malefics that are so [configured] should be in another's domicile, still worse (for they cause illnesses or condemnations or

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in the exaltation *zōidion*. For Ptolemy, it is the condition where a planet has two or more dignities in the place it occupies.

[208] *kakunō* in passive. This word can either mean 'damaged' or 'weakened' in the physical sense; it can also mean 'made evil' in the moral sense. The English word 'corrupted' can do service for either of these meanings. It is unclear which of these senses is intended here—possibly both. On the one hand, the discussion has gone from the conditions of planetary power to their benefic or malefic character. On the other hand, compare chapter 8 of Antiochus, where the opposition of a planet to its domicile is analyzed in terms of the quality or character of that planet to the quality or character of the planet that has the opposed *zōidion* as its domicile, which results in a diminution or weakening of the natural productive character of the planet.

[209] That is, when we direct the planet.

[210] In Bk I of the *Tetrabiblos* the power of the fixed stars is related to the combination of the powers of planet pairs.

[211] That is, on the same side of the ecliptic as the planet.

[212] If this refers to perfect conjunction with the Sun (being "in the heart of the Sun" or "cazimi"), then this little bit of lore tells us to expect that its effects set in later on.

travel abroad), but if the benefics [that are so configured should be in another's domicile], it will be lighter and more moderate (and they cause suspense, bringing expenditures for a voluntary purpose in the case of Zeus, some feminine reproaches in the case of Aphrodite, and fines and breaches of contract in the case of Hermes).

When then the malefics are well situated in the counter-nativity,[213] they cause good things, Ares causing activities with heat, Kronos energetic activity concerning agriculture or domestic management. But the benefics furnish better things, Zeus providing an alliance and good marriage and friendship and acclaim, and sometimes also the begetting of children, Aphrodite likewise providing the same things as well as favor from females, and Hermes profit from speaking.

"[This was so] if it went from the hour-divider of the given year."[214]

28. Concerning the Month and Day[215]

And concerning the months and days, likewise examine those of the stars present upon the *zōidion* on which the month or the day falls, or those seeing it, and make your conjecture accordingly. The *zōidion* on which it falls is known from the multitude of months projected from the natal month at one *zōidion* for one month in succession from the *zōidion* allotted the year. For each year, he says,[216] keep an eye on the square and diametrical figures of the malefics in relation to the *zōidion* allotted the year, and one must likewise examine whether the conjunctions and full moons were made in relation to benefics or the years in these four places.

For the days project the multitude of days from the birthday from the *zōidion* of the month at one *zōidion* every two and one-half days, and that *zōidion* upon which the multitude leaves off will have

213 *antigenesis*. That is, the solar return.

214 Another stray line of verse from Dorotheus.

215 Compare the Arabic version of Dorotheus in Pingree's translation (IV 1, 46).

216 If it is Dorotheus speaking here, I have not been able to find this in the Arabic version translated by Pingree.

the days.[217] And Dorotheus has the following things to say about months and days. "And let it be for you when inquiring in this manner that we narrowly watch the month."

29. Divisions of 10 years and 9 months[218]

Some of the ancient Egyptians, having already added together the periods of the 7 stars, which extend to 10 years and 9 months,[219] beginning from the primary light of the sect, divided [this number] among the stars successively in zodiacal order, giving to each planet its own period; and furthermore also making a proportionate subdivision of each period into shorter times, they likewise gave them to each of the planets in order, [starting] from the time-lord. For example, let Kronos be the one having the general times (that is, 10 years and 9 months); from these Kronos distributes 30 months to itself, and 12 months to Zeus (if it were next in order), and again 15 months to Ares (if it were next in order), and similarly to the stars next in order, 19 months to the Sun, 8 to Aphrodite, 20 to Hermes, and 25 to the Moon. And this is the primary and highest division.

In the subdivision, Kronos, from the 30 months it takes, distributes proportionately to himself 210 days, to Zeus 84 days, to Ares 105 days, to the Sun 133 days, to Aphrodite 56 days, to Hermes 150 days, and to the Moon 175 days.

Again, Zeus further distributes from his own 12 months 34 days to himself, 85 days to Kronos, 42 days to Ares, 54 days to the Sun, 22 days to Aphrodite, 57 days to Hermes, and 71 days to the Moon.

Ares, from his own 15 months, further distributes 52 days to himself, 66 days to the Sun, 28 days to Aphrodite, 70 days to Hermes, 87 days to the Moon, 105 days to Kronos, and 42 days to

217 Paulus profects at one *zōidion* per day to find the ruler of the day (chapter 31 of *Introductory Matters*); Ptolemy at one *zōidion* for every 2⅓ days.

218 Compare Bk VI, chapter 6 of the *Anthology* for Valens' treatment of this method; also compare Firmicus Maternus' *Mathesis*, Bk VI, chapter 33 and following.

219 It is clear from the calculations in this chapter that the number 10 years, 9 months is based on a 360 day year, as Valens also confirms.

Zeus.

The Sun, from his own 19 months, further distributes 83 days to himself, 118 days to the Moon, 130 days to Kronos, 52 days to Zeus, 64 days to Ares, 35 days to Aphrodite, and 87 days to Hermes.

Aphrodite, from her own 8 months, further distributes 15 days to herself, 36 days to the Sun, 47 days to the Moon, 57 days to Kronos, 22 days to Zeus, 28 days to Ares, and 38 days to Hermes.

Hermes, from his own 20 months, further distributes 96 days to himself, 90 days to the Sun, 117 days to the Moon, 141 days to Kronos, 56 days to Zeus, 70 days to Ares, and 36 days to Aphrodite.

The Moon, from her own 25 months, distributes 148 days to herself, 115 days to the Sun, 177 days to Kronos, 71 days to Zeus, 87 days to Ares, 47 days to Aphrodite, and 119 days to Hermes.

In order to keep this in memory,[220] you easily make the proportionate subdivision in the following manner. In the case of Kronos, having resolved the 30 months into 900 days, divide the period of these days taken together by 129 months; they become approximately 7. Make seven times the period of each star, then, and you will find the finer subdivision of its ten-year period; for whatever part 30 months are of 129 months, 7 months (that is, 210 days) are of 30 months (that is, 900 days), and thusly in the case of Kronos. And in the case of Zeus, you again make seven times its twelve months, and you will find 84 days. And so on for the remaining stars in order.

And in the case of the finer parts of Zeus in its own ten-year period, divide its very period (that is, a year) by 129; they become approximately 2½ & ⅓, which you likewise multiply by the period of each star; for the twelve months of each year, they also collect together the five-day period.[221]

Nevertheless, it must be known that we find the effects to be more in accord for the time-lords of the ten-year period whenever we divide the releasing of the times from the sect light if it is pivotal. For when it is declining and unconnected to the *Hōroskopos*, we do not likewise find the effects to be in accord.

[220] *ex eucherous de kai dia mnēmēs echōn poiēseis tēn analogian tou epimerismou houtōs.*

[221] I am not sure why a five-day period is mentioned here, unless it refers to the 5¼ day difference between the normal year and the 360 day year used here.

Whenever, then, we should not find the light of the sect to be well situated, while we do find some other star to be pivotal and more powerful, we are bound to give priority in the releasing of such times to that star.[222]

30. Concerning the Time-Lordship of Kronos

When the star of Kronos assumes the general or even the partial times in a diurnal nativity, without a diametrical or square position relative to Ares and in the time of its morning rising, it is described as not bad but beneficial, and it causes profit from ancient business or mysteries or from inheritances—from relatives and especially elders; furthermore, it also accustoms [the native] to work the ground, and the times will become good and successful for everything. In the case of a nocturnal nativity, there will be difficulty in everything that one takes in hand (for, dangers and inactivity and bodily weakness do not pause for a moment); and it will also cause losses and penalties and pain and judgments and the deaths of relatives, and the dismantling of ancient things, and the deceptions and extortions of friends; and it causes trouble to issue from the land and foundations.

Should the star of Kronos chance to be in a solar *zōidion*, [the native] will be constrained by superiors with penalties and risks, and he will suffer in his tendons and have long-lasting sickness and harm to his patrimony. When it chances to be in a lunar *zōidion* in a nocturnal nativity, it causes danger to the stomach, and inactivity. If the Moon chances to be waning in a nocturnal nativity, it causes pain and cares and oppressions in life, and disturbances from fluids and some kind of sickness of the mother or siblings, and they also involve dangers of female persons; but when the Moon is waxing by day, the time will become good and effective in everything.

[222] Valens gives a somewhat more specific rule for determining the releaser if the Sun or Moon do not qualify in day or night nativities, respectively: use the Moon if the Sun does not qualify in a diurnal nativity, if the Moon is well situated; the Sun if the Moon does not qualify in a nocturnal nativity, if the Sun is well situated; otherwise, the first planet in zodiacal order after the *Hōroskopos* that is well situated. Valens seems to indicate that it took him a while to determine this rule from experience.

Should the star of Kronos chance to be in its own places by day, it will be good (for it signifies acquisition); but the time will be a cause of very many bad things by night, and he who is allotted [Kronos] in its own places encounters angry and sudden enmities. Being in the places of Zeus by day, [the time] will be good for everything (for, [the native] will acquire inheritances and reputation and profits and get advancement and business), but by night matters will be idle and irregular in the beginning, though later his business will go well and [the native] will prevail over his enemies. In the places of Ares in a nocturnal nativity, the star of Kronos will bring about the cooling off of activity and the excision of things and the insurrection of enemies and oppressions in life and anguish in the soul, and also bodily weakness.[223] In the places of Aphrodite, it will bring censure on account of a woman, and [the native] will be disabled and the time will be tumultuous for him; and for some it will also effect sickness of the wife and misery, and the time will be painful and unpleasant in everything. In the places of Hermes, the star of Kronos will cause extortions and the misery of relatives, the destruction of children and judgments and fears and slanders; and for some it brings pain of the children in their care and enmities and treacheries and false accusations and transitions on account of enemies and the dismantling of ancient things, and deceptions.

When Kronos distributes the months and days to the star of Zeus in a diurnal nativity, it signifies good things and business; for it causes acquisition and profits and stoutness in the body, or [the natives] inherit or advance, and they will be prosperous in their business dealings and they will have notable friendships. But in the case of a nocturnal nativity, [the time] is not described favorably; for it will provide oppositions and inactivity and oppressions in life, and embarrassments[224] and disturbances and censures connected with the family and bodily weakness.

Kronos distributing to Ares in a diurnal nativity is naturally bad and harmful (for it brings on diseases and disturbances and the dismantling of things, and pain and misery and the squandering of patrimony, and oppositions and the failure to attain things), and the entire time is spent in toil, or it supplies travel abroad that is unprofitable and full of danger, or pain connected with the family

[223] Diurnal nativity presumably even worse.
[224] *psuchis*.

and useless miseries for relatives. But in the case of a nocturnal nativity, the foul things will be moderate and come about slowly, and the native will survive the unavailing times, and he will become busy and stout of body and succeed in setting things aright, and the time will be successful, though with toil and tumult.

Kronos distributing the months and days to Aphrodite in a diurnal nativity will cause advancements and alliances with friends, complicity in blackmail, and the setting aright of one's life, especially when Aphrodite is not contemplated by malefics. In the case of nocturnal nativities, she will be good for activities, but she will bring hindrances and pain and harm through women, and if Aphrodite should be under the beams contemplated by malefics, she will cause angry[225] [dispositions] and misery for the family and cares and flights[226] and thefts, and the time will be disease-ridden and unpleasant.

Kronos distributing the months and days to Hermes in a diurnal nativity when Hermes chances to be in its oriental [phase], makes one's affairs go moderately and makes profits from both speaking and secret matters, causes the beneficence of friends, but all matters are accomplished slowly and with a struggle. But by night and during the time of Hermes' evening setting or when it is contemplated by a malefic, the time will become bad and unpleasant (for, it signifies inactivity and enmities and lawsuits and losses of ancient things, of monetary loans, or of persons under surety), and the time will be full of uproar and lawsuits; and the native will make oaths and journeys and will cause himself harm and weakness and make a noose for himself, and he himself will cause labor and domestic trouble on account of those in his care; and the time will be harmful and unsuccessful in relation to mediation and partnership and reconciliation.

Kronos distributing the months and days to the Moon in a diurnal nativity when the Moon is born along during its rising, produces the setting aright of matters and the escape from evils, and action and friendship, though when the Moon is waning, the native will escape the [evil] matters with indispositions[227] and annoyances and tumult and doubts and hardship, and he will have an alliance

[225] *stomachikos*.
[226] Reading *drasmos* for the undocumented word *darmos*.
[227] *anōmalia*.

and profits beyond expectation. But when the Moon is waning by night, it will cause bodily sickness and trouble in the private places and coughs, stomach trouble and a distressful time, losses and dangers; and the time will be clamorous, and there will be death of a wife (for those who have one) or of a female person.

Kronos distributing to the Sun in a nocturnal nativity furnishes dangers and inactivity and deaths of family members and fears and bodily weaknesses and the insurrection of enemies and entanglements with superiors, and though [the natives] do nothing they will be without leisure, and their business will be unsuccessful and suffer hardships, and they will have treachery from their own family and fever in their body; and for some it also produces retirement from public affairs on account of shivering fits; and the time will become suspenseful and full of danger. But in the case of a diurnal nativity, it makes them survive the ill [effects], though with indisposition and trouble and doubts and the rivalry of friends; and it signifies the destruction of enemies, and action, and an alliance due to the friendship of superiors, and a change over from inactivity, whereupon profit will be seen.

31. Concerning the Time-Lordship of Zeus

If the star of Zeus assumes the time-lordship in a diurnal nativity when it chances to be upon a pivot or post-ascension apart without a diametrical or square position of Ares, the time will be good and beneficial (for, it will cause acquisition connected with one's livelihood), and the native will be subject to good opinions in all matters, making an alliance and friendship from which [he] will derive acquisition and the deliverance from evils, and he will be pronounced blessed, and he will prevail over his wicked enemies, and the time will be full of success. And well situated by night Zeus will produce good things, though also with hardship and doubt; but poorly situated, it will cause pain and hardship, disputes with superiors, losses and travel abroad and unemployment, and it will cause slanders and judgments and jealousy and cares on account public affairs, and the insulting treatment of great persons on the part of one's relatives, and it will produce narrow straits in the area of livelihood.

Also, if Zeus should chance to be well situated in a solar *zōidion*, it provides advancements and activities from which the native will held in honor and benefited, and he will be in charge of something for superior persons. And should Zeus be in the places of the Moon,[228] it will make the natives' dealings all the greater and full of profit, and especially when the Moon is increasing in light, and it will offer advancements and profits and help from female persons.

And when Zeus chances to be in its own places, it will be helpful; for it also gives inheritances and notable advancements and dealings and domination over one's enemies. Chancing to be in the places of Ares harmoniously [configured] with it, Zeus supplies bounty from the people or the military, [and] secures the beneficence of notable men; but if it should be square or diametrical, it will cause indispositions and harm and tumult and enmities, and the native will have a time that is unsuccessful with regard to what he undertakes. Should it chance to be in the places of Aphrodite, the time will be agreeable, with cause for rejoicing at one's dealings and advancements and notable friendships, and it provides intimacy and intercourse of women; and the native will have a profitable and joyous time; there will be marriage for the unmarried, and the begetting of children for those who are married. In the places of Hermes, Zeus signifies a successful and profitable time, and an alliance and trust from greater persons, and the time will be joyous and profitable in everything; and it especially does this when Hermes is well situated, though when it chances to be poorly situated, it produces unemployment and narrow straits, bankruptcy and enmities.

When Zeus distributes the months and days to Kronos in a diurnal nativity, it brings about reputation and alliance and stoutness of the body and profits and notable friendships and advancements and domination over enemies and deliverance from evils, and it changes one's behavior[229] toward the temperate; and it produces additions to one's livelihood and profits. But by night it signifies losses connected with one's livelihood and unpleasantness and pain and annoyances and turbulent times, and slanders from friends and betrayals from relatives, and it produces complaints and narrow straits and oppression from superior persons; and the time will be

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[228] That is, in a lunar *zōidia*, not just Cancer.

[229] Reading *tropous* for *topous*.

embarrassing[230] and unpleasant in everything, with hidden weaknesses and major sickness and suspenseful conditions for the soul.

Zeus distributing the months and days to Ares in a diurnal nativity is not good (for it supplies pain and intrigues from one's relatives, or else enmities), and the native will hear random rumors about himself, and he will be in suspense and fear and unemployment, and he will sustain losses, sudden dangers, extortions, accusations, and disorder in public matters and oppositions [from] magisterial wrath[231] (though he will have compensation)[232] and domestic pain. In a nocturnal nativity, it signifies that activities and campaigns will be accompanied by annoyance and hardship, and that the times will be good and full of profit and successful.

Zeus distributing the months and days to Aphrodite in a diurnal and a nocturnal nativity carries [the native] from a foreign land to his own, and provides profits and business, and makes for the domination over enemies, and the natives have intercourse with a woman, and friendships, and it will cause marriage for the unmarried, and children for those who are already married; and the time will be cheerful and concerned with the arts and [other] pursuits and pledges to friends; but if Aphrodite is contemplated by a malefic during evening [rising],[233] it will cause pain from the masses and uproar and losses and judgments and slanders and unemployment, and in general the times will become unsuccessful and needy.

Zeus distributing the months and days to Hermes will cause advancement and trust and fame due to speaking, and help from female persons and good friendships; but when Hermes is contemplated by malefics while being under the beams, the time will be harmful; for, it will cause enmities and losses and unemployment and tumult.

Zeus distributing the months and days to the Sun in a diurnal nativity produces suspenseful times and difficult straits and judgments and sudden enmities toward one's friends over ancient

[230] *psuktikos*. Literally, 'chilling'; possibly merely 'difficult'.

[231] *kai cholōn archontikōn enantiōseis*.

[232] *timē*.

[233] The text has only *ousēs hesperias*, but this seems to be the meaning from context and parallel passages.

matters, especially in the beginning of the period, and it causes bodily annoyance and pain in the stomach and head; but later the natives escape everything with little trouble, and they are favored and have the reputation of notable men. But in a nocturnal nativity, the time is not actually good (for the time also signifies destruction and slanders and losses and sorrows and dangers close to those who have [it]), and it will cause bad notoriety and judgments and intrigues, and enmities from friends and relatives toward superior persons and betrayals by one's family, and expenditures and the insurrections of enemies; and if Ares comes to the Sun while the Sun is in possession of the times, it causes bodily sickness, bloodshed and madness.

Zeus distributing to the Moon by night and by day while the Moon is carried along from its rising, signifies help and advancement and acquisition and victory over enemies and joy in the home and abode (for, it also causes travel abroad and changes of place for those to whom it is profitable); but if the Moon is carried along after it begins to wane,[234] it will cause a profitless time, and the native will have losses and legal enmities and judgments.

32. Concerning the Time-Lordship of Ares

If the star of Ares assumes the times in a nocturnal nativity when it is upon a pivot or post-ascension without a diametrical or square position of Kronos, the time is established as effective in everything, and profitable and subject to good opinions[235] (for, it causes advancements and acquisition and an alliance with superior persons and public fame), and the time will also be connected with the mysteries. For a diurnal nativity, especially when Ares is under the beams, it causes weakness and dangers and slanders and abuse and annoyances unless a benefic seeing it puts an end to the hardships.

Also, Ares in the domicile of the Sun is not good (for, the native will have travel abroad and tempestuous affairs[236] and

[234] *ex apokrouseōs*. According to Paulus, this period begins when the Moon is one degree past its opposition to the Sun, after which it is said to be waning *meiōsis*.

[235] doxastikos.

[236] *cheimasia pragmatōn*. Literally, 'the wintering of things'.

diseases and dangers and cuts from iron), and if Kronos should make an ingress, the native will also see the death of older relatives; and if Kronos should contemplate the Sun while being upon Ares, it will endanger [the native] from an intestinal condition and it will put his patrimony at risk (for those who have one), and cause trouble with the eyes. But in the places of the Moon, Ares will cause angers[237] and losses and unemployment and torpor in the body, lichens and itches and intrigues and judgments and pain for the sake of female persons; and for some it also causes suffering of the mother or the death of someone in the family, and instabilities and disputes with one's family, and harm from the public, and dangers from intestinal disease and trouble with the eyes, especially if the Moon should be waxing.

When Ares chances to be in its own domiciles in a nocturnal nativity, it is fine for everything that the native takes in hand (for, the time is successful and profitable), though in a diurnal nativity it is foul, promising both losses and tumult. In the places of Zeus by day, [it is also foul], providing suspense on account of the masses or public affairs, and promising a lack of success in business and enmities and slanders toward superior persons, and holding out judgments and sudden losses; but chancing to be there by night, it is fine for everything the native takes in hand, with alliance and advancement and profit and victory over enemies. In the places of Kronos it is likewise fine in everything, and it furnishes affairs that get warmer[238] as a result of old and unexpected business, and [the native] will see the death of some older persons, from whom he will have hardships and struggles, though with benefits. In the places of Aphrodite, it will cause censures and insults and enmities and angers[239] and domestic slanders through a female person, and separations or dangers of wives (for those who have one); but it is good for activities. In the places of Hermes [it causes] judgments and indispositions and slanders and insurrections of enemies, and losses and false accusations directed at one's family and friends; and furthermore, it causes pain from those in one's care or slaves—for, the whole time will be [subject to][240] thefts and robberies.

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237 *stomachos.*

238 *thermoteros.*

239 *stomachos.*

240 There may be some word missing in this last clause, so I have

If Ares distributes the months and days to Kronos [by day], it signifies that the times will be tumultuous and unstable in regard to marriage and livelihood and children, and it signifies inactivity and judgments and violence and enmities and intrigues and pain and lack of advancement and sorrow, pain of helpless[241] parents, censures pertaining to one's life-style, and in general [the time] will become harmful and unsuccessful. But in a nocturnal nativity, it is altogether the worst; for it signifies abusive treatment of a commoner, and condemnations, complicities, long illnesses and sorrow and harm unless they have the testimony of Zeus or Aphrodite and the release from evils.

Ares distributing the months and days to Zeus in a diurnal nativity signifies that the times are good in everything, and it provides alliances and friendships with superiors from whom the natives derive reputation and advancement and fame and offices, and the humbling of enemies and deliverance from evils and the setting aright of everything (and the time will be successful in regard to everything), and it provides stoutness of body. But in the case of a nocturnal nativity, at the beginning it provides enmities and tumult and unemployment and the cooling off of things,[242] though later [the natives] will escape from the foul things and will have alliances and profits and friendships, and though they cause harm to few they will prevail over many.

Ares distributing to Aphrodite by night brings about times that are good and successful, and the humbling of enemies and intercourse with women, though with censure, and the native will make acquisitions and have profits, especially when Aphrodite is in its morning rising [phase]; but if Kronos should contemplate it, it causes pain from female persons and censures, but it is good for the remaining things. In a diurnal nativity, it is good for activities, except that it brings on tumult and enmities of women, and abortions, and the ingratitude of friends and censure because of a woman, and erotic dispositions or adulteries and separations from wives and conflicts and slanders and moral condemnation.

Ares distributing to Hermes in a nocturnal and diurnal nativity, if it is diametrically opposed or squared by this [star], causes

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supplied something likely.

241 *anōphelēs.*

242 *psuchis.*

malfeasance and piratical attacks and judgments and confinements and intrigues from friends and slaves, and complicities and the extortion of things and clamor over loans or persons in one's trust, and complaints and oppositions of friends and slaves, and dangers to the body, except that Zeus, by regarding it in some way, will cause dealings to be good, and respites and domination over enemies.

Ares distributing to the Sun by day when the Sun is afflicted causes dangers, tumult, plaints on account of public affairs, and losses and travel abroad and the defrauding of patrimony or danger to the father (for those who have one) and insurrections of enemies and abuse and diseases and a fall from a cliff, or it holds out apoplexy or strangulation and suspense, unless Zeus or Aphrodite in contemplating [it] should also care for [it] and cause some action and reversals, though with hardships and doubts, except that it brings on diseases on account of domestic slaves or children, the insurrection of the masses, and the natives will have fits of illness and trouble with the head and eyes. By night, it is established as good and conducive to success in everything, and it offers activities and friendships and the deliverance from evils, though with hardship and doubt.

Ares distributing to the Moon in a nocturnal nativity when the Moon is carried along from its rising, signifies times that are difficult and full of danger; for it brings on fears and troubles from matters unseen, and losses and sorrows of female persons (of a mother or chief relative), and the native will be unstable and weak and will sustain bloodshed and miscarriage and a change of place, unless a benefic looking on in some manner should give deliverance from the evils. But when the Moon is carried after it has begun to wane[243] in a nocturnal nativity, she will be good and helpful for everything, and the native will have advancement and alliances for the purpose of public service, and profits and the setting aright of one's life, though by day it will throw [the native] into confusion and cause harm, but it will transform the evil for the better and put an end to it after hardships and tumult.

[243] *ex apokrouseōs*.

33. Concerning the Time-Lordship of the Sun

If the Sun distributes to itself in a diurnal nativity when it chances to be upon the *Hōroskopos*, it makes the times efficacious in relation to superior persons and in the making of an alliance, promises efficacious stays away from home, and trust and friendships and help from ancient matters; and the time will be good and profitable in everything. But by night, if rays are hurled at it by a malefic, it causes suspense and disputes concerning superior persons; and if [the native] chances to be doing something, he will become idle and he will be in a state of confusion and dispirited and sick; and it will cause judgments and violence and narrow straits and pain in the eyes, and it will bring on a trauma from iron and the death of a father and the diminishment of patrimony, and it will introduce matters that concern the head and pain in the heart; and the time will be unavailing for that to which the native applies himself.

If the Sun chances to be in a domicile of Ares, it causes trouble with the intestines and ribs, and traumas, and it will make manifest blood, and it will cause many ills on account of enemies and due to intrigue, and it will cause harm and losses and betrayals from the masses and one's family; but by night the foul things will be more moderate. In the domiciles of Kronos, the Sun will cause dysentery and strangury and abscesses, and if the native should have a father, he will be in danger, and it promises unemployment and diseases, especially by night; but by day it puts an end to such matters, though with doubt and slowly. In the places of Hermes, the Sun causes the native to lose lawsuits against his superiors, and it arouses enmities and [causes] the cooling off of matters, and losses and attacks, especially by night; but by day it causes the native to escape the foul things. In the places of Aphrodite the Sun causes suspense due to a female person, and it furnishes censure and pain and cares. In its own places by day when it is well situated, the Sun will secure a reputation and an alliance with superiors; but by night it will be moderate. In the places of Zeus by night, foul things will become moderate, and it will cause domination over enemies, except that it introduces pain for certain family members; but by day it is good, and it brings reputation in everything one does. In the places of the Moon, it will be difficult and inefficacious, with the native changing from place to place, and it causes clamor and weakness and trouble with the eyes and stomach, especially by night;

but by day it will be good and efficacious if the Moon should be increasing in light.

When the Sun distributes the months and days to the Moon in a diurnal nativity it is not good (for, it brings jealousies and losses for a short time, and expenditures and travel abroad and unpleasantness in relation to female persons, and enmities toward one's own family); and if the Moon should be increasing in light, it will cause harm, though by day there will be a deliverance from evils, with hardship. But if the Moon is carried along by night from its rising, since the best of times are produced, there will be harmony and profits, with the native having prosperity.

The Sun distributing to Kronos by night brings on dangers and inactivity and the cooling off of things, and judgments and bankruptcies and suffering in the tendons, and pain and tears accompanied by clamor, and enmities toward those who are older, and the native will see the deaths of relatives and fearful sights and will have anxious thoughts; and the time will be harmful for everything. But in a nocturnal nativity the foul things will be moderate, and it will provide action and the making of an alliance and the accomplishment of things, though slowly.

The Sun distributing to Zeus in a diurnal nativity will furnish great actions and acquisition and public glorification from the masses; and the time will be fine in every way, and it will give victory over enemies and inheritances and great friendships with men. But by night it is the cause of very many evils (for, it renders the times middling and inefficacious and full of loss and vexatious), and it will cause obstacles to advancement and enmities and confusions and bodily disturbances, especially if it is contemplated by a malefic.

The Sun distributing to Ares in a diurnal nativity is not good (for, it will become the cause of very many evils), and it will bring on collapses[244] and attacks and slanders and dangers and diseases and bloodshed and falls from heights or from quadrupeds, and trouble with the eyes and betrayals from one's family and clamor from one's relatives and enmities of friends and sudden mishaps and pain connected with the father (for those who have one), and it rouses enmities. But by night the foul things are moderate and there will be a deliverance from evils as a result of benevolence.

[244] *emptōsis.*

The Sun distributing to Aphrodite in a diurnal and a nocturnal nativity when Aphrodite is unwitnessed by malefics, signifies action and further acquisition, especially when Aphrodite is oriental; the times were described as fine for everything (for it provides prosperity and help either through female persons or a friend or some pursuit), and the time will be favorable in everything, and the native will be fortunate in that to which he applies himself. But when Aphrodite is contemplated by malefics or is in its evening setting [phase], the times will be more moderate and inefficacious and subject to confusion and harm, and it will cause attacks and abuse and harm from one's family and female persons.

The Sun distributing to Hermes in both a diurnal and a nocturnal nativity makes the times fine and successful and efficacious, and it produces prosperity from business or trusts or reconciliations, partnerships and purchases and domestic management; and the time will be cheerful in all regards. But when Hermes is in the time of its evening setting and is contemplated by a malefic, it will cause hindrances and confusion and treachery and losses and the ill-favor and impersonal behavior of friends, and oppression in life, and deceptions or flights or thefts from slaves, or diseases of those in one's care and of the stomach, and sudden enmities, unless an oriental star should make an appearance and cause the deliverance from evils.

34. Concerning the Time-Lordship of Aphrodite

If Aphrodite assumes the times during its morning rising, when pivotal and without the contemplation of Kronos, it signifies that the times will be good, and that the natives will be successful and efficacious and subject to good opinions,[245] and that they will have an alliance with their superiors, and profitable dealings and domestic bliss and advancement; and furthermore, they will have friendships with female persons and stimulating treatment from which they will be benefited, and they will be prosperous in their arts and [other] pursuits, and have a good name and prevail over their enemies; but when Aphrodite is contemplated by malefics, it brings in clamor and judgments and unemployment and anxieties,

[245] *doxastikos.*

and the time will be harmful in every way. In a diurnal nativity, Aphrodite will similarly be good when uncontemplated by malefics, but when under the beams and contemplated by malefics, it brings on tumult and battles and transgressions from female persons and friends, and enmities, and it produces unemployment and the cooling off of business and dangers and miscarriages and bloodshed on the part of women, and diseases.

And if Aphrodite should chance to be in a domicile of the Sun, it brings about disgraceful affairs, adulteries and precipitate separations; but in the places of the Moon it brings about jealousies and enmities on account of a woman, but for the rest it is successful and profitable in every way.

When Aphrodite is in its own places, the time will be good and profitable, and it also furnishes dealings with female persons and interventions in one's life and alliances of friends. In the places of Kronos Aphrodite produces envy and suspense and long illness and anxiety on account of a woman; and the time will be clamorous and suspenseful and unsuccessful, and it will cause dreams to appear. In the places of Zeus it signifies great progress, marriage for the unmarried, children for the childless, and the time will be cheerful in every way. [In the places of Ares....][246] And in the places of Hermes Aphrodite signifies a favorable time, and activities and the purchasing of children trained in the way of the Muses, and these children will become lovers of a particular Muse, and the natives will have an alliance [based on] friendship.

Aphrodite distributing the months and days to Kronos in a nocturnal nativity causes death-bringing dangers for women, and confusion, abuse and pain because of a female person, and the time will be unpleasant and noxious and unsuccessful in every regard (for, it promises either suspicions of poisoning or intrigues), and the natives will not have favor in anything that they might do, but rather they will incur blame and they will not find favor even though they act beneficently, and they will experience obstacles in their actions from injurious cold or discharges or torturous [illness] or trouble with the spleen, so that they appeal to the gods on the occasion of hardship and disease. But in a diurnal nativity, it produces escape from evils and action and profits and advancements for the better in matters that they did not anticipate, and the time will be helpful.

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[246] Lacuna in text.

Aphrodite distributing the months and days to Zeus in a diurnal and a nocturnal nativity will be fine in every way, and it causes advancements and profits and marriage for the unmarried and children for the childless, and domination over enemies, and the making of an alliance, and it causes the natives to have a good report from friends and female persons because of their speaking and deeds and pursuits, and they will acquire many things and will be trusted even though they are false, and they will be fortunate in their dealings and will be benefited from commercial ventures and partnerships; and the time will be favorable at home and for everything with regard to purchases and the fine arts. But if Aphrodite should be under the beams, it introduces censure and clamor and losses and oppositions on account of a woman, and slanders and lack of favor with one's friends.

[The delineations for Aphrodite distributing to Ares, and Aphrodite distributing to Hermes are both lacking in the text.]

Aphrodite distributing to the Sun in a diurnal nativity when it is neither under the beams nor contemplated by malefics, produces great actions and further acquisition and the making of an alliance and profits, and beneficence from female persons and notable friends, and the natives take delight in their home and their actions, being given a good report in everything. But when Venus is contemplated by malefics or by Zeus, especially at night, it produces separations from wives and enmities and censure and clamor on account of a woman, but in relation to actions it is good and profitable.

Aphrodite distributing to the Moon by night and by day when the Moon is carried along from its rising, reverses litigations, oppositions, and enmities, and it causes unemployment and obstacles to things, and cooling off and separations from wives, and enmities, and the flight of women, or diseases and the reduction of servants, and the natives undergo poisonings and they have suspicion in relation to a woman, and it causes jealousies and demonstrations and unpleasantness around the house, and unsettlements; and everything that comes in will be spent straightaway; often they are put on trial for certain [actions]. But when the Moon is carried along after beginning to wane, it will help somewhat and it will provide business and unexpected profits.

35. Concerning the Time-Lordship of Hermes

If Hermes assumes the predomination over the times in a diurnal and a nocturnal nativity, when it chances to be in the time of its morning rising and pivotal without the contemplation of a malefic, it produces times that are good and efficacious and profitable, given to making alliances and auspicious,[247] and it also produces revenue from speaking and business affairs, or from a trust or an art or [other] pursuits, and the destruction of enemies, domestic joy and the success of everything. But if Hermes should be contemplated by malefics, it introduces clamor, lawsuits and legal complaints.

And when Hermes chances to be in a solar *zōidion*, it causes business dealing and it freely gives profits. But in a lunar *zōidion* by night, when the Moon is increasing in light, it will cause action and alliances and reputation and advancement; but when the Moon is waning, it will cause unemployment in the beginning, though later activity and a successful time, and it is helpful in advancement and alliance and friendship.

In its own places Hermes is fine and successful and subject to good opinions.[248] In the places of Kronos, Hermes causes the cooling off of business, and losses, unemployment and the dismantling of ancient things, and enmities. In the *zōidia* of Ares it causes clamor and business intrigues, and accusations and oppressions and slanders and insurrections of enemies and slaves, and pain and treachery in dealings. In the places of Zeus, the time will be favorable and profitable and subject to good opinions,[249] and it will cause purchases, and the natives will be eagerly in love with a particular Muse.

If Hermes distributes to Kronos when it is also contemplated by Zeus, it introduces unemployment and losses and the dismantling of ancient things, and reproofs for secret deeds and pain of household slaves or children in one's care, and diseases and dangers, charges concerning more recent dealings, and bodily distress due to secret troubles; and the time will be unpleasant for everything.

Hermes distributing to Zeus by night and by day signifies efficacious times, and it will cause acquisition and profits and the

[247] *euphēmos*.
[248] *doxastikos*.
[249] *doxastikos*.

destruction of enemies and domestic joy and good repute and business in the market place, and advancements through speaking and writing and commerce and rentals; but if they should be under the beams and contemplated by malefics (especially if Hermes is), it will hold out enmities and losses and lawsuits or slanders and jealousy and treachery and suspense from great persons.

Hermes distributing to Ares when contemplated by this star signifies tumultuous times, and oppressions or extortions and enmities, or fraud and piratical attacks and denials and perjuries from friends, and insurrections of enemies and losses from speaking or monetary matters; and these natives take on the mistakes and accusations of others, and it renders stays away from home ineffectual (for, it prevents the native from returning due to a fall [when] upon quadrupeds), and [it causes] the pain of children or those in one's care, and the flight of slaves and trouble with the stomach or the heart, especially by day; but by night it makes the native escape these evils.

Hermes distributing to Aphrodite in a diurnal and a nocturnal nativity during Aphrodite's morning rising [phase] and when she is pivotal, causes intercourse and intimacy of women, and the time is favorable and profitable, and [it causes] beneficence from friends and the cessation of evils, and the natives are trusted in whatever they say, and they will be in love with things connected with music and dance; if Hermes should be contemplated by malefics while under the beams, it introduces hardships and pain on account of a woman, and it produces distressing messages and domestic unpleasantness.

Hermes distributing to the Sun, especially by day if Hermes is oriental, signifies travel abroad and changes of place, and they initiate [the natives] into a faith and the sacred rites, and they put an end to public unpleasantness, and [the natives] are entrusted with public funds, and the time will be fine; though if Hermes chances to be under the beams of the Sun, [it signifies] trouble and enmities toward certain persons and being thrown into confusion and later prevailing. But when Hermes chances to be under the beams by night, it signifies a suspenseful and harmful time, and it will cause threats from a great chief and insurrections of enemies and hardships and accusations and expenditures; the native will be reviled and harmed by slaves.

Hermes distributing to the Moon by night and by day when the Moon is also being carried along from its rising, signifies an

efficacious and profitable time, but when the Moon is being carried along after it begins to wane, it provides mean-spiritedness on the part of lesser persons, and unpleasantness of a woman, and anxieties and contention over things, and pain and slanders; and the natives will put their faith in things that do not eventuate, and they will be sick and penalized on account of writing or speaking—and the light will not be bright for them, and difficulties will be acute and suspenseful.

36. Concerning the Time-Lordship of the Moon

If the Moon assumes the times in a nocturnal nativity when it is pivotal and increasing in light, it will be fine and efficacious, and it will promise good travel abroad and the making of an alliance, and a good name, and for some it will furnish help from the mother (for those who have one) or from a female person; but when it is decreasing in light, it causes a slacker time. When the Moon is increasing in light by day, it is described as not fine for anything, though it does bring actions to fulfillment slowly and with hardship; but when the Moon is decreasing in light by day, it is harmful in everything, for the natives will be dominated and make journeys abroad to no avail, and they will be fearful and subject to dangers, and they will be reduced—and if a malefic should make an ingress upon the place of the Moon while it possesses the times, the native will be in danger for his life and will combat illnesses; but if a benefic should contemplate it, there will be some protection for the evils, and it will cause trouble with the stomach and eyes and afflictions of the innards, and deaths of relatives, and censures and loud uproars.

Also, if the Moon should chance to be in her own *zōidion*, she will cause mean-spiritedness and unavailing communications, especially by day; but by night the time will be painful. In the places of Kronos, the Moon causes bodily weaknesses and discharges, and the dismantling of ancient things, and losses and the rousing of enemies, and the time will be unpleasant in everything, especially if the Moon should be decreasing in light; but if she should be increasing in light, it will not be harmful. In the places of the Sun, she causes tumult and annoyances and pain in relation to one's family. In the places of Zeus, she causes a deliverance from evils, and an alliance and reputation and the destruction of

enemies, and especially when the Moon is in her rising [phase]; but when she is decreasing in light, it is not good, but rather it makes the beneficence more moderate. In the places of Ares, the Moon causes weakness of the eyes, especially by day, and fevers when she is increasing in light, and bleeding, dangers, trouble with the stomach, and reversals; but by night she is good in everything that the native takes in hand, and she quickly resolves business [difficulties], and when [the natives] seem to be hurt, they are unexpectedly helped. In the places of Aphrodite, she causes jealousies over matters and the opposition of women, though she is not harmful, but rather helpful in everything, and the natives will prevail over their enemies; but the time will be tumultuous in regard to female persons. In the places of Hermes, the Moon causes bankruptcy in business at the beginning, though later she causes them to survive, and it even renders the native trustworthy.

The Moon distributing to Kronos by night when decreasing in light, is established as in want of nothing,[250] or else it signifies lack of help and ill-success and transitory weakness and judgments and losses, and the time will be unpleasant for everything, though only moderately; but when increasing in light and contemplated by a benefic, the Moon causes an alliance and action and the setting aright of one's life, though with hardship. In a diurnal nativity when increasing in light, the Moon augments and is good for everything and for the accomplishment of unexpected matters; but when decreasing in light by day, the Moon brings on illness and dangers, trouble in the private places and the innards, and the recollection of long-lasting and ancient matters, and pain and slanders and anxieties of women, and furthermore, it brings on ophthalmia and shivering and fevers unless Zeus by looking on should in some way keep [the Moon] safe, promising the forgetting of the evils.

The Moon distributing to Zeus by day when increasing in light signifies good things and victory over enemies and public reputation and stoutness of body, and an alliance and help from a female person,[251] and it produces a good report; but when she is decreasing in light, it offers these good things, though with hardship and doubts. When by night she is increasing in light, she is good and helpful; but when decreasing in light, the time is unpleasant and

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250 *anendeēs*.
251 *kephalē*.

unsuccessful, and foul things are avoided, though with struggle and fear.

The Moon distributing to Ares in a nocturnal nativity when she is increasing in light, is good and efficacious in an alliance, and she causes advancements from superior persons and acquisition from popular affairs and a good report from the masses and from military persons, and the time is successful for everything (for a trust, for beginnings, for change that is likely), and it signifies marriage and intimacy of a woman under favorable circumstances, and especially when the Moon is in a triangular position relative to Ares; and when the Moon is carried along after beginning to wane, the time is not bad, but full of upset and vexatious in the beginning, though later it will cause profits and advancements and the debasement of enemies. In a diurnal nativity when decreasing in light, the Moon will be good but not so helpful, and the natives will evade foul things, though with clamor and opposition and the interference of enemies; but when the Moon by day is increasing in light, she will be bad and unpleasant, for she will cause dangers and enmities and losses and an attack of robbers, and fears from public affairs, demonstrations and threats from superiors, and furthermore, the pain or theft of slaves, and bodily illness and danger from iron or fire and falls, and she causes vexatious travel abroad and ophthalmia and miscarriages, and in general the times will be harmful.

The Moon distributing to the Sun when the Sun is in a feminine *zōidion*, or both are subject to [masculine] *zōidia*, makes for a certain erotic sympathy; and should the Sun again be in a feminine *zōidion* while the Moon is in a masculine one, it causes anxiety and rivalry over a woman, and the natives are helped by their relatives after having first been thrown into confusion. And if the Sun should be in a masculine *zōidion* and the Moon in a feminine one, when the Moon is increasing in light, the time will be good and profitable, and it causes an alliance and notable friendships and intimacy of a woman and marriage or adultery, and a time that is quite profitable, and public deeds and domination over enemies; but if the Moon chances to be decreasing in light, it is not good, for it produces jealousies and losses and censures and disturbances from fluids—and if a malefic should contemplate the Moon, it will also endanger life.

The Moon distributing to Aphrodite by night when it is decreasing in light is established as good and helpful (for, it causes an alliance of marriage or of a woman, and profits from female persons, and it furnishes reputation and cheerfulness and activity); but when the Moon is increasing in light, she causes clamor and domestic fighting due to a woman and oppositions and suspense and jealousies and censure and enmities, though later it causes the natives to prevail. And likewise by day, if the Moon chances to be increasing in light while being contemplated by benefics or under the beams of the Sun, she will cause censure and abuse of women and hypocrisy of friends, and harm and domestic unpleasantness and illness of those in one's care or slaves; and the times will be factious in every regard, and the Moon will also cause bodily annoyance from undigested nourishment[252] or an excess of wine, or due to chilliness or baths or meat, or from a certain erotic inclination, or they [these stars] will cause trouble[253] from an ill-timed expenditure.

The Moon distributing to Hermes by day and by night when increasing in light, signifies efficacious times, and an alliance and friendship and reputation and profits and success and a good report, and the natives will be shrewd in their dealings, achieving much as powerful men,[254] and they prevail over their enemies. But when the Moon is decreasing in light, it causes financial short-falls and intrigues and contention and transgressions and lack of favor of friends, except that the time is not entirely without resources; and if the Moon should be contemplated by Kronos, it brings on losses or flights or irascible dispositions from slaves, but if she should be contemplated by Ares, it brings on complaints, forgeries, intrigues, thefts and sorrows, and the time is unsuited for anything.

It is to be remembered[255] that if one examines these effects from the nature of the distributing star and the star accepting, you will also find nearly the same effects in the same fashion as in ingresses.[256] Seeing that some divide the years into the times, some

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252 *apepsia trophē*.

253 *kakopragmoneō*.

254 *hōs dunastai polla anuontes*.

255 *esti dia mnēmēs pōs kai tauta ta apotelesmata echein*.

256 Here Hephaistio compares time-lord delineations with those of transits. However, Valens (Bk IV, chapter 25) evidently relates the principles behind time-lord delineation to those behind dispositorship and aspect, which may perhaps be conceptualized in terms of the Aristotelean form/matter distinction. It is pertinent that transits are generally

also divide the year among the 7 gods in proportion to their least periods: 85 days to Kronos, 34 days to Zeus, 42 days to Ares, 54 days to the Sun, 22 days to Aphrodite, 52 days to Hermes, 71 days to the Moon. And from the transiting lord of the birthday[257] they distribute the year among the stars in succession according to how they lie in the nativity.

Again, the finer further division of these times is as follows. Kronos first distributes to himself 20 days[258] from the 85 days, 8 to Zeus, 10 to Ares, 13 to the Sun, 5 to Aphrodite, 14 to Hermes, 16 to the Moon; Zeus first distributes 3 days to himself from the 34 days, 8 to Kronos, 4 to Ares, 5 to the Sun, 2 to Aphrodite, 5 to Hermes, 7 to the Moon; Ares first distributes 5 days to himself from the 42, 10 to Kronos, 4 to Zeus, 3 to Aphrodite, 5 to the Sun, 7 to Hermes, 8 to the Moon; the Sun first distributes 8 days to himself from the 54, 12 to Kronos, 5 to Zeus, 6 to Ares, 4 to Aphrodite, 8 to Hermes, 11 to the Moon; Aphrodite first distributes 1 day to herself from the 22, 5 to Kronos, 2 to Zeus, 3 to Ares, 3 to the Sun, 4 to Hermes, 3 to the Moon; Hermes first distributes 9 days to himself from the 57, 13 to Kronos, 5 to Zeus, 9 days to Ares, 8 days to the Sun, 3 days to Aphrodite, 10 to the Moon; the Moon first distributes 14 days to herself from the 81, 16 days to Kronos, 7 days to Zeus, 8 days to Ares, 11 days to the Sun, 4 days to Aphrodite, 11 to Hermes.

Others make the distribution to the 7 gods from the master of the *zōidion* allotted the year, [giving] to the lord of itself its own period in days, and then to the lord of the next *zōidion*, and the days of the twelve *zōidia* totalled together 184 (for only 30 days are given to Kronos because its domiciles are next to each other. For example, let some star have the year in Aries; we first provide 15 days to Ares, 8 to Aphrodite, 20 to Hermes, 25 to the Moon, 19 to the Sun, 20 to Hermes, 8 to Aphrodite, 15 to Ares, 12 to Zeus, 30

understood to intensify or relax the quality of the transited planet, and thus are not the imposition of a form on a matter. This requires further investigation.

[257] *kai apo tēs genethliakēs hemeras apo tou kuriou tou parodikou.* Presumably, we are to take the lord of the birthday in question in the manner described by Hephaistio in chapter 28, and begin the distribution procedure from it.

[258] All the following values are, of course, only approximations.

to Kronos, 12 to Zeus; and these total 184. And again we provide 15 days to the lord of Aries, and to the next in succession for a second time, until [we come to] the star at which the year is filled up.[259] And these divisions are not very concordant to us, but we set them out so that they will not go unnoticed.

[259] This procedure resembles Valens' method of zodiacal releasing (Bk IV, chapter 4) scaled to a single year, and commencing from the *zōidion* occupied by the ruler of the year (by profection) instead of from the *zōidion* occupied by the Lot of Fortune or Lot of Spirit.